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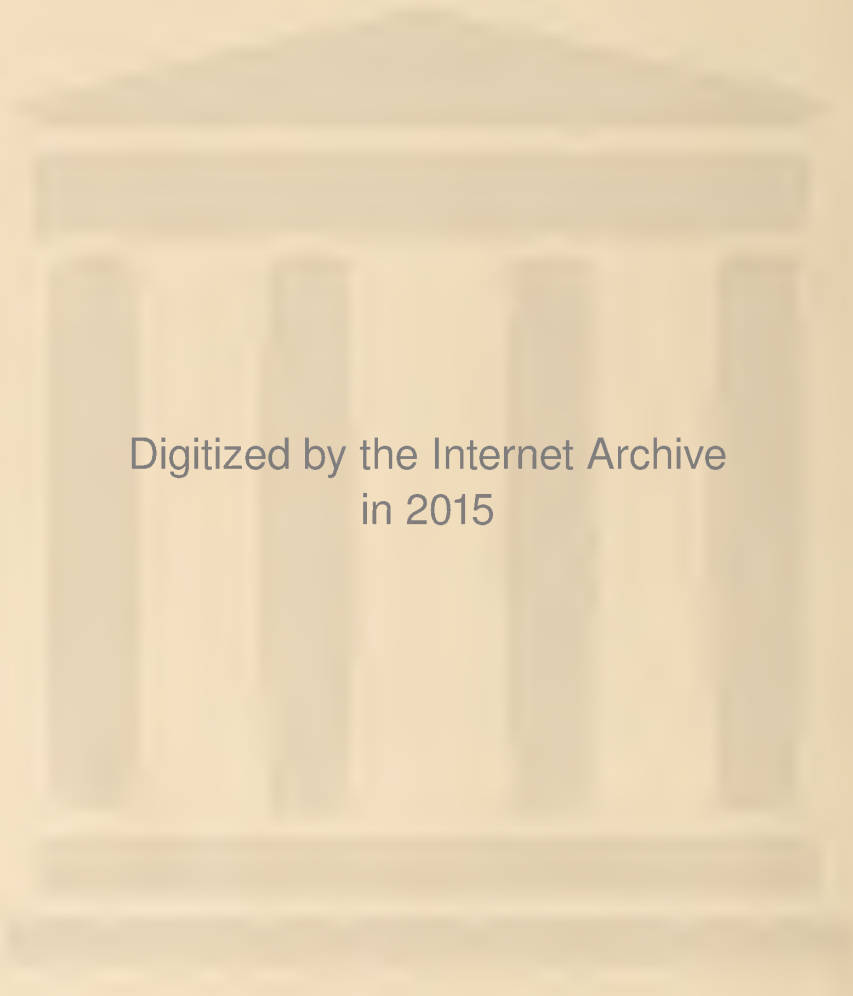

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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME II.

No. 23 CENTRE STREET,

NEW YORK.

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WOMAN'S WORK FOR WOMAN
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VOL. II. APRIL, 1887. No. 4

HEART-FELT sympathy will be extended to the New York Board from all our societies, East and West, in the loss of their honored and beloved President, Mrs. O. P. Hubbard. In fullness of days and ripeness of character, and after labors more abundant, she passed away to her home within the heavens on February 26. A cheerful and inspiring special service was conducted on the 28th, by the Rev. Drs. Alexander, Gillespie and Mitchell, at the University Place Church in this city, and a private funeral service at the house, on the following day, was led by Mrs. Hubbard's brother-in-law, Dr. Gilman, and attended by relatives and intimate friends.

A memorial may be found on another page.

THE VERY unexpected and painful tidings of the death of Miss Woodside, of Futtehgurh, from pneumonia, were received at the Mission House on March 12th. Mrs. Holcomb wrote: "To her the exchange of worlds is unspeakable gain, but we shall miss her sadly. Thoroughly furnished for the work to which she had given her heart and life, her place cannot easily be filled. Wise in judgment, full of charity towards all, ever ready to put away self, hers was one of the most beautiful characters I have ever known."

SOME OF our readers may need an introduction to Mrs. Thoburn, mentioned on another page. She is the wife of Dr. Thoburn, of Calcutta, long one of the foremost missionaries of the Methodist Church. She is herself a physician, and the article on *The Right Sort of Women Physicians*, which appeared in WOMAN'S WORK for September, 1886, was from her pen.

SOME BRIEF notes quoted from the *Independent* in our last issue prove inaccurate. The church membership of Zacatecas, there given as 900, is reduced by one of our reliable missionaries to 275. Other figures may therefore be doubted.

"THAT MISSIONARY SOCIETY" is one of the brightest leaflets printed. Issued by Woman's Board of the Interior, 53 Dearborn St., Chicago. Price two cents.

A CAPITAL Hand-Book has been prepared in the Treasurer's office at 23 Centre St. It contains a beautiful Map of the World, an historical summary, an outline of our Missions, a full table of receipts and their sources since 1833, yearly specifications beginning in 1870. The sum total of receipts from our Woman's Boards 1870–1886 was $2,156,108.65. Price, ten cents.

FROM a belated report of the Mexico City school we take the following:

"Our Sunday afternoon Bible-class was always a pleasant feature of the year's work, and I also had the older girls with me each month in the Missionary Society. They were always ready to lead in prayer, and, after a while,—but it was a very long while,—some of the women dared to pray. One of them, the first who tried at all, had learned her prayer by heart and then nearly forgot, and had to go back to the beginning, but the ice was broken, and others followed."

As soon as the Maharani Surnamogi heard of the resolution to admit ladies as pupils to the medical college of Calcutta, she sent a large amount of money with the request that it be used in providing a home near the college, where the ladies could live and not be subject to annoyance while passing through the street.

The Rev. Narayan Sheshadri writes from India to Geo. H. Stuart, of Philadelphia, that there is now a Young Men's Christian Association in Bombay numbering nearly 500 members, who are doing good religious work on the island and in the harbor. They have their own hall in that great city.—*N. Y. Evangelist.*

One writes from Syria:

"A blessing seems to have attended the week of prayer in the various stations. Mr. Greenlee wrote, 'the attendance in Zahleh and Maalaka was from 300 to 500 every night. The most bigoted Catholics, Greeks, and even government officials attended regularly night after night. It was perfectly wonderful! Could you have ever hoped that in a place like Maalaka the church would so fill up that I should be obliged to preach with fifteen people crowded into the pulpit with me?'"

Miss Nielson, from whom a valuable letter appeared last month, is reported seriously ill at Bangkok.

THE FUTTEHGURH ORPHANAGE.

* * * I was placed in charge a year ago, with the expectation that a lady would come from America to relieve me of all but medical supervision. The lady failed to come, and the work has become so dear to me that I do not wish to give it up; so with a European assistant I continue in charge.

The Rakha Orphanage was started in 1838 by Rev. H. R. Wilson, the children having been picked up by different English officers in the then famine-stricken districts. We have fifty girls, four teachers, and a matron. Our buildings are very inconvenient, and ill-adapted to the accommodation of so many.

As to a frequent question: "How long do these children remain, and for what are they trained?" "Until marriage or death," answers the first, and, "for the same," answers the last. The fact that makes this orphanage one of the most important and promising modes of missionary work is, that we have these children from their earliest years, and of them make Christian wives, and establish Christian homes. The enlightenment and Christianization of India must be through the women and children, the wives and mothers. No woman in India, even a Christian woman, can safely engage in any outside work, unmarried. The choice of a husband for a Christian girl rests almost entirely with the missionary and, of course, we try to choose a man whose position gives the girl the best scope for her particular talent. Thus, looking beyond marriage, the girls are educated for teachers or Bible-women when a proper fitness for the work is shown. All are taught cooking, sewing, knitting, crocheting, and to cut out, make, and keep in repair their own clothing. Each large girl takes charge of a little girl; thus, early becoming accustomed to domestic responsibilities. They are taught common branches, the Bible and catechism. The children are required to attend church services, prayer-meeting, and Sunday-school, and it is a pretty sight to see them file into church in pairs, with their gay colored calico skirts and white head-gear, accompanied by a teacher and the matron.

One would think that these children, rescued from the depths, comfortably clothed and well fed, would be happy, contented, and particularly good. But not so; it isn't in human nature, and especially in Indian nature, destitute of the faculty which tells a man when he is well off. When a girl leaves the school she is looked upon by her companions with the envy which one in bondage might feel for one who had just escaped. But on the whole they are a manageable set, and the school is an interesting and profitable field. I know those who contribute to its support would feel their money well spent could they compare these girls with the heathen around. *Jessie F. Bell, M. D.*

OUR MISSIONARIES IN INDIA

AND POST OFFICE ADDRESSES.

Mrs. Jas. M. Alexander,	Allahabad,	Mrs. Robert Morrison,	Rawal Pindi, Punjab.
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Mrs. Jas. M. McComb,	Lodiana, Punjab.	* Miss Jennie Woodside,	Futtehgurh, "
Mrs. J. H. Morrison,	Firozepore, "	Mrs. B. D. Wyckoff,	Sabathu, Punjab.

In this country—Miss Mary Fullerton, 1411 Walnut Street, Philadelphia, Pa.; Mrs. J. M. Goheen, Canonsburg, Pa.; Miss S. C. S. Hutchinson, Philadelphia, Pa.; Mrs. W. F. Johnson, Charlotte, N. C.; Miss Anna E. Scott, 103 Locust Street Harrisburg, Pa. *In Germany*—Miss Christine Belz. * Deceased, Feb. 3, 1887.

SOME GENERAL PRINCIPLES.

The following expressions of opinion upon important questions relating to the conduct of Missions in India, though not communicated by their authors for presentation in this particular manner, will be read with great interest. They are the convictions of those whose experience and labors entitle them to the strongest consideration.

I. How to meet a Permanent Want.

"I have now twenty-three houses open in the city (Rawal Pindi) and cantonment, and three houses in two neighboring villages. Rather more than half of these are Mohammedan. In one family of Sayads (descendants of the Prophet) a young girl began the Urdu primer, and a number of the neighbors' children always came in to hear me read, talk and sing. One day I said to my pupil: "Sardár Begam, you could start a little school of your own, see how many women and girls are here." Knowing the phlegmatic Native disposition, I never for a moment thought she would do it; but the next time I went, she really had three children ready to recite the alphabet to me, having provided the primers herself. This was a most promising beginning, and might have been worked up into a successful school if I had had a teacher for it, but with too many houses on my hands to be able to visit each more than once a week, the little school has died of neglect. It can, however, be revived at any time if I find a suitable assistant. For this I have been praying and inquiring for months; *but good Bible-women are rare.*

"Should the way open, I hope some day to begin a sort of Training Home where Christian women and girls can be trained to evangelistic work. It is a want greatly felt in all Missions, the want of Native women, fitted by character and education to assist the foreign ladies. Properly qualified women of the country would be infinitely more efficient than the best foreign worker, for a foreigner can never quite understand the mysterious depths of Indian character. I have been in mission work for twenty-two years, and had exceptional advantages in the study of Indian life and ways, so that the women often say I know all about them, and there is no need to tell me anything; yet scarcely a week passes in which I do not learn something that is quite new and often incomprehensible This makes one feel that *the best work of the future will be done by the women of India themselves*, and that our aim ought to be to raise up such workers as speedily as possible."

Mrs. Robert Morrison.

II. How Shall High Caste Women Publicly Confess Christ?

Knowing no life outside the zenana, compelled to its seclusion by custom and modesty, how shall these Christian converts receive the sacrament? Missionaries of other societies in

North India have agitated this question, and the answer has sometimes been made, that, as any ordained minister is shut out from approach to these secluded women and therefore ordinary methods are not available, resort must be had to methods which are extraordinary. Why not, they have said, send the Lord's Supper in, to those who cannot come out? Send it to them as we send it to the bedside of the sick and the "shut in."

But what hand shall bear it thither? And again the answer has been made, Why not, as the minister is denied, send by that hand that is Providentially permitted? Why not by the same hand that lifted the *purdah* folds to carry in first the embroidery to attract inquisitive eyes, then the primer to stir the thought, and then the Gospel for the lonely heart? Let her who has borne the message of a Saviour to her Hindoo sister be the appointed one to commemorate with her His dying love. This expedient for meeting unusual local conditions has been broached by missionaries of several societies.

THE judgment of one for thirty years missionary of the American Board, in Madura, South India, and who had 952 women of the zenanas in that city under the instruction of her own trained Bible-women last year, will be received with respectful attention.

"The question how to receive Hindoo women to the Church of Christ in open confession is of increasing importance. It seems imperative to bring them on to something more definite than a consistent life in their own homes. It is evident that something different from the past is called for now, and what this is to be is a problem on many hearts. To go into one of our churches and "be received into the church," is simply impossible. The Methodist lady workers in northern India have curtained off a portion of the church with private entrance, for such Hindoo women as are never seen in the streets. This seems to me to be simple, practicable and sufficient. Of course, the lady missionary must then be the one to administer baptism, and to present the bread and the wine.

"This plan would meet the demand of a large number of Hindoo women, but there is still a class in the seclusion of their homes for whom some provision should be made, and it would seem as if the lady workers will, ere long, determine on such a method of doing this as shall commend itself to all. I should advise a selection of two ladies who are acquainted with the work, and an appointment by the Mission to this special office. There are grave objections to this, but there are grave reasons for enrolling such dear women as desire it, in the Church of Christ. Said a Hindoo woman: "Before I die I want to obey the command, 'Do this in remembrance of me.'" *Mrs. S. B. Capron.*

An instance related by the writer of the above at a recent public meeting in New Haven, serves to show the effort these women sometimes make to confess their faith.

The Feast of Tools is known all over India. It is the day when every artisan brings the implements of his trade and does reverence over them before his god. On such a day Mrs. Capron visited one of her houses where five were learning to read. The men of the house were masons and they had brought their trowels, and hammers, and squares, and whatever other tools they used, and set them before their god. The boys who went to school also brought their slates and pencils and set them before the god. One of those women, pondering how she could break with the old idol worship and testify her faith in the Lord, of whom she had lately learned — this woman took her Gospel of Mark and, spreading it open against a pillar in the house, strewed flowers about it, and when the rest of the household worshiped before the gods, she sat before her Gospel reading. A distinctive ceremony of the idol worship, "breaking the cocoanut," she would not imitate, but the book of Mark was her "tool," and this her ingenious and child-like form of confession.

III. SHALL WOMEN OF INDIA BE SENT TO AMERICA FOR MEDICAL TRAINING?

One whose daughter is a medical missionary in India, and who has herself spent some time there, being asked her opinion with regard

to bringing Hindoo girls to this country to be educated as medical missionaries, replies: "I feel grateful that your letter came while I had as my guest Mrs. Thoburn, one of the missionaries consulted by Lady Dufferin about forming the 'National Association.' She read your questions with great interest, and expressed her opinion that the education provided in Calcutta and Madras is better suited for those who practice there, as they get a better knowledge of Indian diseases. It is much cheaper, and they are not in danger of being spoiled by the notoriety which follows a Hindoo woman who comes to this country."

THE ROYAL STANDARD BEARER.

INDIA.

There's a fair, fragrant country, far over the seas,
Where perfumes are borne on each wandering breeze.
To shield from the north wind this fair, favored land,
The high Himalayas like sentinels stand.
Silent, and sombre and solemn, they loom,
But beauty and fragrance of tropical bloom
Grow wild at their feet, like a rose by a tomb.

The gloom of the dense, verdant forest is lit
By the gleam of bright plumage, as brilliant birds flit.
Here, bright blooming flowers breathe soft on the air;
E'en the depths of the earth contribute their share
In the gleam of the diamond, so rich and so rare.

Near by where the Ganges rolls on to the sea,
Stands the famed Holy City, where fainting ones flee
At Death's chilly whisper, "I'm waiting for thee."
They deem it will brighten their heavenly lot
If their spirits are wafted from that holy spot.

Oh fair, fragrant country, a cloud o'er you lowers!
There are poisonous serpents that hiss 'mid your flowers!
Your bright birds are silent,—no beautiful lays
Are warbled at morn to the great Maker's praise.
Though God blesses their lives and makes them His care,
His creatures acknowledge nor worship Him there,
For Brahma is god, and to him is their prayer.

Oh fair, fragrant country, far over the seas,
Where perfumes are borne on each wandering breeze,
We send a new song that is sweeter than these.
Glad on your lips the song shall be,—
The song of Salvation, so full and so free.

Sweet, sad, solemn story! Since first ye were told
Eighteen hundred years have lived and grown old,—
And still thou art new;—still, Jesus can thrill
The heart of earth's millions as nothing else will.
Oh, seek not Benares, sad soul, for the grace
Of our Father can hallow the lowliest place.

"Seek and find" Him. The pathway is clear;
A sigh, or a whisper,—and Jesus is near!
Then God speed the day, when His way shall be known,—
The glad tidings given; the good seed be sown
In the uttermost part of the earth! Till then, we
Will send the sweet song o'er the solemn, blue sea,—
Sweet song of Salvation, so full and so free.—*H. D. Castle.*

The National Association for supplying medical aid to the women of India, was one of the notable movements of last year in that country, and, as such, has received much attention from the press, both in Great Britain and America.

The fear raised in some quarters, that it would dwarf or even paralyze missionary effort in the same direction, could only arise from a misunderstanding of the Association. To suppose, on the other hand, that the existence of the Association removes in any degree the responsibility of our missionary societies to send out women physicians to India, is equally a misapprehension. Not only is there room in the great Empire for both organizations (and many more) to work side by side, but the societies have that in hand which the Association can never do. The latter is under limitations in its very basis. Measurably supported by Brahmins and Mohammedans, as it is of very purpose, its highest watchword is patriotism or humanity. Its representatives must, to a far greater degree than missionaries, accommodate themselves to hoary custom and yield to traditionary prejudice. As an instance: Dr. Jessie Bell was hoping for aid from the Association to establish a dispensary, but the committee of the Futtehgurh district felt obliged to report that:

"If Miss Bell receive assisiance, it will be with the distinct understanding that no religious instruction will be permitted."

The experience of a well-known lady, under the Dutch Reformed Board, is another illustration in point. Mrs. John Scudder wrote to the *Mission Gleaner* last October:

"Last month I accompanied Dr. Scudder on a tour through some of the Christian villages in the district. In one place the teacher's wife was looking ill; she had long been a sufferer, and needed treatment such as she could only receive in a hospital. She is a quiet, timid woman who was born a Christian — she consents to leave home and place herself under a doctor's care if I can find a suitable place for her to go.

"You have noticed in the papers that a movement has been made by the Viceroy's wife, and other ladies in India, to found hospitals for women. Knowing one had lately been opened in Madras, I wrote to the English lady physician in charge of it, to ask if I could send a friend to her for treatment.

"She replies that she 'shall be *very glad* to receive her if she is not a *Pariah, or a Christian.*' You see, if she belonged to the best family in the country and was a Christian, she could not be received, but must go to the 'General Hospital,' where only those who can pay for it can have private attention.

"We rejoice," adds the true missionary, "that caste women are to have a place where they may be willing to go, as there has always been much suffering among them for want of medical attention, but we long to see the day when Christians shall not be classed among the outcasts."

The limitations of the Association should only be a spur to Mission Boards. We want physicians to go to India, not only to relieve suffering under the conditions they find, but to carry the Christian ideal, and set it up on high, in the face of such gray, old institutions as caste. To our missionaries, "humanity" is only the lower term of their watchword. It is a small thing to heal the body, if the soul be not enlightened and saved. "For Christ" is our motto forever, and that Name is the surest inspiration for a physician's laborious toil among the loathsome diseases and in the distracting heat of India.

Although Lady Dufferin has said that "for the present we must rely mainly upon the services of English and American ladies," it can scarcely be expected that many on this side the Atlantic will place themselves unreservedly at the service of the Association. While its untrammeled platform may attract some, or, here and there one may be tempted by it to a "career," for the most part, our enthusiastic young women doctors are going to India, when they go, under the shelter of societies at home. They will choose the protection of their sisters behind them and missionary families with them. To a young, single lady making herself an alien to home and country in behalf of a strange and far-away people, a "career" is cold comfort. She is glad to be dependent on the Church at home for moral support, and very sweet is the sympathy and care of her society there. She needs for her undertaking all the motive of a

call that is higher than simple compassion or mere philanthropy, one in which she recognizes the voice of her Master.

Lady Dufferin knew India too well to suppose a sudden and extensive demand for women physicians would follow the initial efforts of the Association. Its office, at present, is rather to create a demand. The most she expected was "several to be sent within the year." We hope it may need a continually increasing force, and at the same time, increase the demand upon our societies, and that graduates of our medical colleges, as consecrated as gifted, may be ready to accept these posts. Above all, under whatever auspices held, we hope the sacred trust committed to English-speaking women of ministering to sick and dying heathen in India, may be unfailingly used by true hearts, who, while caring for the perishing body, will point their patients to the Saviour of men.

The testimony of Dr. Clara Swain, (and who more fit to judge than the first woman ever sent out of America as medical missionary?), upon the scope for a Christian in service of the Association is very satisfactory. She wrote, (*Heathen Woman's Friend*, February, 1887), from Rajputana, where she is physician to the Queen of Khetri:

"I am glad to see Christian women taking these important places under Lady Dufferin's association. The young lady doctor in Ulwar is doing a very good Christian work, although not at all in a public way. What a blessing such a person is in a Native State! I think all Christians should pray that the right persons be chosen under this society, and sent to just the most needy places. This is the great desire of Lady Dufferin, that God's work should prosper as well as physical suffering be relieved, and I think she works and plans for this in a quiet way"

THE MOHAMMEDANS OF INDIA.

When it is remembered that the incursions of Mohammedan invaders into India began in the tenth century of our era, and continued at intervals for six hundred years, until the control of nearly the whole country passed into their hands, where it remained until they were dispossessed by the British, it will not seem strange there should have come to be a large Mohammedan population in India.

The greater part of these invaders, numbering in the aggregate, hundreds of thousands, Tartars, Persians, Pathans, Afghans, settled in the country, married Indian women, and founded Mohammedan families. The political power which the Mohammedan rulers enjoyed attracted Hindoos to the religion of their conquerors, which, in some parts of the country was largely adopted by people of the lower class. Thus there grew up a Mohammedan population, which now numbers not less than fifty million, about one-fifth of the population of India.

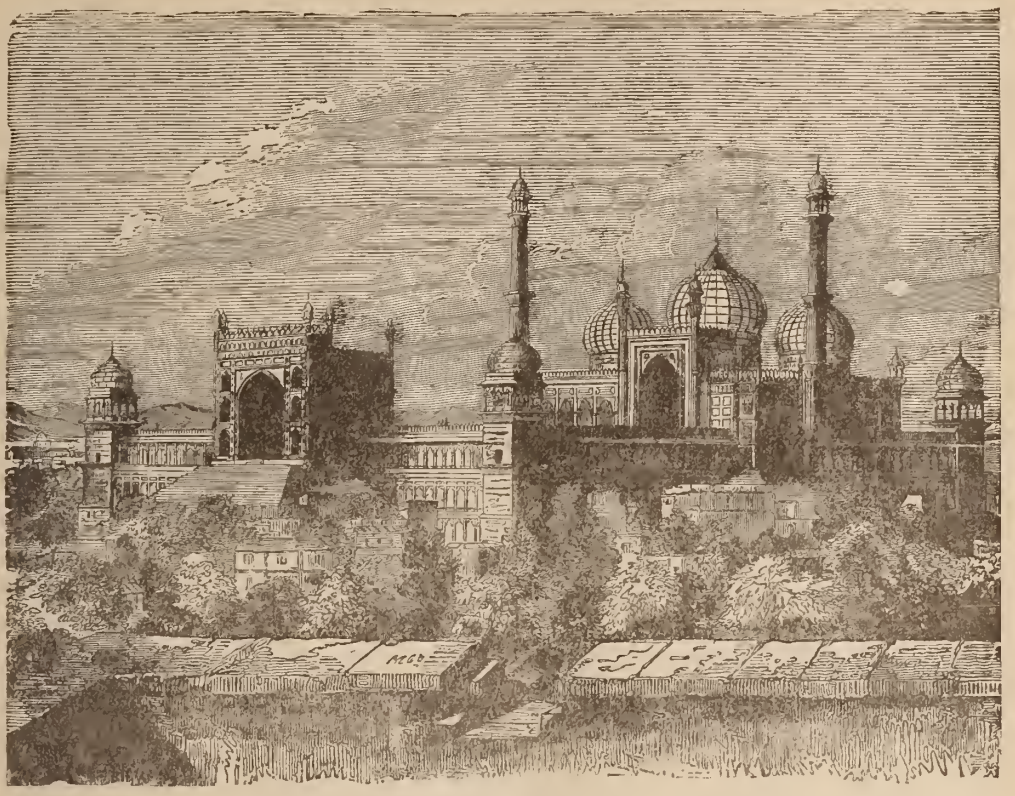
Speaking roughly, the Mohammedans constitute one-half the population in the province of Bengal, and one-third in Northern India, while in the South and West the proportion is much less.

These people believe in one God, and practice with more or less strictness the rule of life prescribed in the Koran. They usually live on good terms with their Hindoo neighbors, not infrequently attending Hindoo festivals and contributing to their expense, while the Hindoos, in return, assist them in commemorating the martyrdom of Ali, Hassan and Hosein, and in the festivities of the Shab Barat or Night of Record, when it is supposed that all the actions of men, which they are to perform during the ensuing year, are registered in heaven, together with the names of all who are to be born or to die.

In country districts, Mohammedans and Hindoos prefer to live in separate villages. The former keep fowls and slaughter animals for food, both of which are extremely distasteful to the Hindoos.

Among the Mohammedans, as well as among the Hindoos, the great majority of the people are ignorant and poor, but there are many families of wealth, and many men of intellectual ability and learning.

Morally, the Mohammedans are probably inferior to the Hindoos, although this is a disputed point. Among both there is a lamentable separation between morality and religion; it is not necessary to be a good man



THE MOSQUE OF DELHI.

in order to be pious, while many who are regarded as preëminent saints, are notoriously wicked. The favor of God is bestowed not upon the "clean hands and a pure heart" of the Hebrew Psalmist, but upon the man of prayers and pilgrimages, and fasts and ecstatic trances.

There are many splendid mosques, as well as other public buildings, which testify to the wealth and culture of the Mohammedans of India in past days. Among these is the Great Mosque in Delhi, which stands in the broad open plain between the city, and the Fort and Palace of the Mogul Emperors. The quadrangle of the mosque, which is open to the sky, though enclosed by pillared cloisters, is three hundred feet square, and approached on three sides by broad and massive flights of steps. The mosque proper occupies the fourth side of the quadrangle, and is two hundred feet in length and one hundred feet deep. Its domes and minarets are of white marble, which shines resplendent above the dark red sandstone of the quadrangle and the steps. Here on great occasions many thousand Mohammedans congregate.

The language of the Indian Mohammedans is a composite affair, differing a good deal from the ordinary speech of the country, as it contains, along with Hindoo words and idioms, a large admixture of foreign words, chiefly Persian and Arabic. It is usually written in the Persian character, and is subject to many dialectic differences in different parts of India; so much so that the Mohammedans of Eastern Bengal can read the Gospels neither in the Bengal language nor in that of the Mohammedans of Upper India, and require a separate translation into what is called Mussulman Bengali.

All the religious terms in use among the Mohammedans are taken from the Arabic or Persian. All educated Mohammedans are good Persian scholars. Their religious books are chiefly in Arabic; they comprise the Koran, the Standard Traditions, with a con-

siderable number of Commentaries and Theological Treatises. Few of these have been translated into the speech of the people, and consequently the great majority know of them only by name.

Of late years, learned Mohammedans have been stirred to the necessity of defending their position against attacks made upon it by Christians. From their printing presses in Delhi, Lucknow, Hyderabad, and elsewhere, have gone forth many works, controversial as well as expository, in large editions; and they publish several newspapers, which, while giving news of the day, make the defence of their own religion and their controversy with Christianity their principal object. Through these papers you will find, sometimes, even the village disputant whom you meet, acquainted with the latest conclusions of European and American unbelief, asserting, for example, that the Christian Scriptures are quite unworthy of credence, not original documents of the Apostolic Age, and that Historic Christianity is the theology of the Apostle Paul instead of the simple teaching of Jesus Christ.

The Mohammedans are bitterly opposed to the doctrine of our Lord's divinity. They profess to esteem him one of the greatest prophets, but subordinate him to Mohammed. They attack also the doctrine of the Holy Trinity, and deny the necessity of any atonement. Salvation with them is attained through the mere mercy of God, by penitence and prayer, in accordance with the rule of life laid down by Mohammed. The more earnest-minded, however, attach great importance to visiting the shrines of holy men deceased, and to the practice of various forms of asceticism. Many persons seek special illumination in occult mysteries.

Inasmuch as the free exercise of religion is secured to all the people of India by the British Government, the Christian Church has a wider opportunity among the fifty million Indian Mohammedans than any other large Mohammedan population in the world. This opportunity missionaries have largely used. Some able men have labored almost exclusively among Mohammedans, while, at least, in the North of India, almost all our missionaries have devoted much time and effort to them. A considerable literature has been prepared especially for them, their children have been taught in Christian schools, and zenana workers have carried the Gospel into their homes.

As a result, many converts have been won from Mohammedan ranks, and a number of these converts have became Christian ministers. In our own Mission, not to speak of several excellent and useful catechists and teachers, Rev. Ahmad Shah, Rev. H. Abdullah, Rev. Nabi Baksh, are Mohammedan converts, as also was Rev. Ashraf Ali, a young man of much promise who died recently at Lodiana. I may mention in this connection, the Rev. Imad-ud-Din, who is one of the ablest missionaries of the English Church Missionary Society, although he was baptized by the Rev. Dr. Forman of our Presbyterian Mission. Imad-ud-Din, when a young man, was selected on account of his learning and ability, as one of the disputants upon the Mohammedan side, in a celebrated debate held by Mohammed divines with the Rev. Dr. Pfander, an eminent German missionary, in the City of Agra. After this discussion, which had no immediate influence in changing Imad-ud-Din's religious convictions, he spent several years in further study, and then other years in the practice of various ascetic rites, through which he hoped to obtain a settled peace of conscience. Having failed in this attempt, although he had gained among his own people a great reputation for sanctity, he abandoned the practice of unusual devotion, being convinced that the peace of heart which he sought, it was impossible for man to obtain. At this juncture, he was persuaded by a friend of his early days, also a learned and able Mohammedan, who had recently accepted the Christian faith, to examine the New Testament. As a result of these new studies he became a Christian, and has for many years devoted all his talents and learning to the cause of Christ. *Rev. T. S. Wynkoop.*

Among the children in the girls' day-school at Nanking are some Mohammedans.

Fourteen years have passed since a message flashed through the ocean and across intervening continents, from New York to Bombay and thence to Dehra: "Buy Woodstock." Only two words; but they were the answer of the Presbyterian women of America to the question of our missionaries in India: "How shall we keep our children in this exhausting climate? How shall we educate them in these heathen surroundings?"

Woodstock was a disused building in the Himalaya Mountains, offered for sale on moderate terms. It is in Landour, with an advantageous situation on high ground in a cool, salubrious climate, where children could be reared healthfully, even in India. The property was bought for $12,000. Rev. J. L. Scott and his wife, both competent teachers, having the experience of years of missionary life in India, were placed at the head of it, and the school was fairly embarked in 1873.

And what of Woodstock now? The last annual report made by the Rev. Messrs. Wherry and Ewing, of the Lodiana and Allahabad missions, sent as a committee of inspection, discloses the following facts. The school has over one hundred pupils—twenty of these are children of our own missionaries, eight the children of missionaries of other Societies; the remainder are European and Eurasian girls from all parts of India. Mr. Wherry says of the latter:

"Only those who know India can appreciate the advantage to this portion of the population. Many pupils come to Woodstock knowing merely the form of Christianity, who return not only with cultivated minds, but with a genuine love for Christ in their hearts, to exert a Christian influence in their homes and among their friends. This indigenous European population is destined to exert an important part in the evangelization of India. When brought to a knowledge of Christ, their influence must be felt in the communities where they dwell, even if they do not engage in mission work."

They are the leaven which must permeate the mass around them. They are the light which "cannot be hid."

With regard to missionaries' children, who receive the benefits of the school, many are likely to remain in India. Think of the advantage to the cause such workers will be! Thoroughly acquainted with the language from birth, familiar with the customs, knowing from infancy many of the people, who can doubt that Woodstock is training the best kind of workers for the India Missions? A Church of England clergyman says: "There is no school in India where the religious training is so thorough."

Now for the economic advantages of the school: a number of missionaries, heads of families, have, because of its existence, been enabled to remain in India, who would otherwise have been compelled to return home for the health and education of their children. What a saving to the treasury of the Board! What an economy of time and work on the field!

But Woodstock has proved itself an excellent financial scheme, apart from what it has done for the permanence of missionary effort. Under the admirable management, elaborate additions and improvements have been made, so that the Woodstock of to-day is double the size of the building purchased in 1872. The grounds have been highly improved; all is beautiful. The improvement has been largely paid for out of the income of the school, and that school has become nearly self-supporting. More than this, the enterprise could be made financially profitable to the Board. Were the improved property to be sold, it would more than refund the original purchase money of $12,000, in addition to all that has been expended upon it for improvement, and largely what has been used for its support; a splendid investment.

The School has far outgrown the expectations formed of it in every way; and now that fourteen years have passed, it is beginning to have an alumnæ who will be loyal to their alma mater and promote its influence. Already they talk of "Dear old Woodstock;" it is treasured in their hearts. It follows that there is a growing confidence in the school, outside of mission circles. The plan of instruction commends itself. The teachers are all

commissioned missionaries as well as instructors and the religious element goes everywhere, hand in hand with the educational. The last is of a high order. Advanced classes study Latin, geometry, general history, literature and the natural sciences. The school is classed by the Government Inspector as a High School. Two pupils expect to undergo the severe Government examination next summer. Of course such a school requires thoroughly cultivated teachers, and it has always had the advantage of such a staff. Just at present a trained singing teacher is wanted there, as well as a French teacher; they also need additions to the library, the present stock being quite inadequate to the growing wants.

What may not Woodstock mean for India in coming years? Christianity strikes its roots deeply in the soil when thorough Christian educational institutions are founded and fostered by the Church, especially when this education is made so widely extensive in its scope. The Woodstock teachers are doing a large missionary work, not only among their pupils but in the surrounding country. Their scholars are trained to work for Christ, as they learn to know Him.

WOODSTOCK.

The time may not be distant when Woodstock will realize for our Church in India, Mr. Moody's thought in the founding of Northfield.

M. C. Grier.

Mr. Leyenberger on a late missionary journey consented to take two little girls of eight and ten years to the Chefoo school (North China). The father hired a man to help wheel them on a barrow to Chefoo. When they had arrived within 30 miles they were assaulted by five or six men and the girls captured with the intention of selling them. The man helping the father hurried on, and getting an elder and deacon of the Chefoo church, returned and succeeded in rescuing the children, and brought them to the school, much to Miss Wight's relief.

Mynpurie Station had 11 girls' schools last year and over 50 zenanas.

EMIN BEY.

[COMMUNICATED.]

The movements of exploration and civilization are strangely blended with the word-wide enterprise of missions. Christians in praying "Thy kingdom come" become interested in the success of every subordinate kingdom which advances the cause of humanity, and in the overthrow of every kingdom which enslaves or degrades mankind. We prayed that Livingstone might be found and crowned with success because in all his plans and toils he was aiming at one object, the healing of that "great open sore of Africa," the Arab slave trade. We prayed for the relief of the brave General Gordon because he, too, sought the establishment of order in the Soudan, and the end of the terrible traffic which still destroys its tens of thousands of innocent victims yearly. And now the prayers of all who love the cause of humanity and the Redeemer's kingdom should gather about Emin Bey, who stands for the hour as the hero and apostle of that same great crusade, the extinction of slavery in East Africa. To us, as Americans, there gathers about him a new interest from the fact that our own intrepid "pathfinder," Henry M. Stanley, is charged with the expedition for his relief.

The relation which the success or failure of Emin Bey holds to the great inhuman traffic was well set forth in the December number of the *Fortnightly Review*, which maintained that if Emin Bey should be compelled to leave his province, the slave traders would take possessions of it, and the women and children would be led into slavery, and the men killed by the sword, and he adds: "The work of Baker, Gordon and Emin Bey in Equatorial Egypt is only a part of the great African drama of this century, born of the extension of the trade in ivory and slaves on the one side, and the labors of philanthropy and European civilization on the other, two opposing forces which have met in the centre of Africa. It is the battle of Christianity against the religion of slavery, of Europeans against the half-caste Arabs. The suppression of the slave trade at its source, and the civilization of the mysterious continent will be the results, however uncertain may be the duration of the fight. English philanthropists have commenced it and continued it. Livingstone, Gordon and the other principal actors who have transfered the theatre of action from the coasts of Africa to the interior are our national heros. It is too late to say that the provinces of the Upper Nile do not specially concern us. It was that the slave hunter Zeber should not regain his power in the Soudan that Gordon was sacrificed two years ago." And then the writer proceeds to charge upon the British Government the responsibility of Emin Bey's unfortunate position. "At the moment when Gordon proposed to ascend the Nile with his steamers to join and re-enforce Emin Bey, he was forbidden by an order from the Government. And this because he had telegraphed that he had received authority from the King of Belgium to take possession of the Upper Nile provinces in his name, in order to govern and protect them from the Congo. The English government was jealous lest Belgium should have the honor of completing a great work which England had commenced. There is no doubt that if in 1884 he had gone with five steamers loaded with provisions, to the help of Emin Bey and Lupton Bey, the two provinces of the Equator and Bahr-el-Gharzel would have been saved and placed under the jurisdiction of King Leopold."

Whatever may be true respecting the part played by the Britist government, it is certain that Emin Bey, even before the death of Gordon, was abandoned to his fate by the authorites in Khartoom. Egypt also failed to show him practical sympathy, and he was well nigh lost from the public attention of Europe until a few months since, when, after a silence of three years, letters were brought by his associate, Dr. Junker, to Uganda and Ursalala and thence to Zanzibar and to Europe.

Since the publication of these letters the philanthropy of the world has again been aroused. Something of the old interest which was felt for Gordon now gathers about his brave lieutenant, and the result is that

$150,000 has been raised by subscription for a relief expedition, and Mr. Stanley is by this time already on the Congo.

But who is Emin Bey? The briefest notice will show that he is a many-sided and altogether remarkable man. Thirteen years ago, while General Gordon was governor of Equatorial Egypt, Emin Bey was raised to the position of Physician in Chief on his staff. He was at the same time an accomplished naturalist and pursued his investigations and made collections in connection with his medical work. He soon came to be employed also on diplomatic, and sometimes very difficult errands to the governors of provinces, and was twice sent to the coast of King Mttesa in Uganda.

In 1878 Gordon raised him to the rank of Bey and made him Governor of Equatorial Soudan with his capital at Lado. By the year 1880 he had reorganized the government and the industries of a territory as large as all western Europe, and had brought its exchequer from bankruptcy to a handsome surplus. As stated by Dr. Felkin in the *Scottish Geographical Magazine*, and quoted by *L'Afrique*, he taught the people to weave fabrics, make roads and construct wagons and train their cattle to the yoke, and he introduced the cultivation of cotton, coffee. indigo and wheat.

Meantime, he continued his medical practice and scientifie studies. "When at Lado," says Dr. Felkin, "from early dawn he was at the hospital giving orders for the numerous invalids, or occupied with surgical operations. In the evening, instead of enjoying a well deserved repose, he would be found writing, by the light of candles of his own manufacture, reports upon various scientific subjects."

Nine years have now passed since Emin received his governorship from General Gordon. For the last three years, or since he was cut off by the revolt of El Mahdi, he has not been heard from until the recent accounts of his trials came to light. Early in 1884 Lupton Bey, Governor of Bahr-el-Gharzel, was attacked by El Mahdi's forces, and upon his surrender was thrown into prison, where he still remains. Emin Bey was also summoned to surrender his force at Lado. But destitute as he was of resources, he held out and finally withdrew his forces to Wadelai, some hundred miles further south. Two years ago he sent an appeal to the Egyptian Government for aid, but not until last July was it received, and then in vain. Cut off from the help of civilized nations, he received in two instances substantial help from the African Kabrega king of Unyoro of whom he speaks in the warmest terms. He is also eloquent in the praise of his African soldiery. In the attacks that have been made on him in the last three years by the partizans of El Mahdi, his soldiers have been deprived of clothes, and compelled to appease the tortures of hunger by gnawing their shoes. These sufferings they have borne without murmur, and preserved peace in the province, encouraged in their heroic efforts by their Governor's example.

"If ever I had any doubt," says Emin, "of the capacity and fidelity of the negro, my experience has dispelled it and has taught me that Africans are inferior to no other race."

Dr. Junker left Emin Bey at Wadelai January 2d, 1886. He had nearly two thousand adherents for whose safety as well as his own he needed immediate relief. Very recent news has been received that in November last Emin Bey proceeded to Uganda, and sought passage through Marengo's territory to Zanzibar, but was refused.

The next few months will doubtless solve the problem of his destiny, and all Christendom will watch Mr. Stanley's movements with deep interest. This route will cut off his Zanzibar men from deserting him and returning to the east coast, and cause less alarm to Mwanga, and thus avoid the danger of his slaughtering the missionaries on the Victoria Nyanza.

The Church Missionary Society is looking with great interest upon Mr. Stanley's expedition and is not without anxiety for its missionaries. What is to be the issue? Can Emin be relieved without arousing Mwanga? Can anything be done to crush this tyranny? That is the hope and prayer of Dr. Junker, but we shudder to think what it might cost to the Uganda mission of to-day, though it might be the means of its thrift to-morrow. What has Providence in store? It is a time to watch and pray.

Letters from the Front.

INDIA.

Rawal Pindi, Dec. 15, 1886.

Mrs. Robert Morrison.—* * * Our house was an interesting one, having been built by Henry Lawrence, who was killed at Lucknow in the mutiny, but, being old, it had its drawbacks. Twice, part of the roof fell in, myself and some of the servants having a narrow escape from injury.

Every time it rained, the roof leaked more or less and several rooms were flooded more than once,—one of them, on one occasion standing three inches deep in water, which had to be bailed out by the bucket-full! This sort of thing went on till I quit the place on September 30th.

I have come home day after day in the broiling sun, often as late as 1 P. M., just to get my breakfast and bath, and then lie down quite unfit for any further exertion for some hours. But these were minor troubles soon forgotten. * * * *

The work has been very interesting. In one house I have a woman and her niece, Hindoos. Both are interested in learning, and the simplest Christian ideas strike them with unexpected force. Talking of idol-worship one day, I happened to say: "Suppose that child there were to make a doll of the clay she is playing with and then say to the doll, give me food, give me clothes, what would you think?" The look of surprised conviction, and the slow way in which the elder woman said: "To-day we hear this for the first time; we never knew *that* before," impressed me deeply.

The story of the Prodigal Son often goes home to some poor mother's heart and makes her my friend, but in a village I was reading the story one day, and the woman in whose house I was (there were a great crowd of women present) listened with the tears rolling down her cheeks. The woman afterwards told me her eldest son went away three years ago, and has never been heard of since. I always ask the poor mother now whether she has any news. They say she used to be stout and strong, and now she is thin and old from grief. In another house, (where Sardár Begam began the little school) the prodigal son is in the house, having squandered nearly all the family substance and become an utter wreck in mind and body. Such things among *us* are carefully hidden away and never made known; but among the people here a whole life-history of trouble and sorrow will be told at our very first visit. Of course, we cannot be strangers after that; and there is often an opportunity of saying a quiet word of comfort or hope, or of contrasting our own trust in an almighty and all-merciful Mediator, with their hopeless and despairing expectation of having to expiate all their sins, which yet they acknowledge are too great for expiation. God's name and God's mercy are forever on their lips and at their tongue's end, but with no definite idea of reality.

Mrs. Kelso of Saharanpur, has been observing the good methods of other societies:

"English zenana societies seem to be increasing and strengthening themselves everywhere. I like the system they have in the S. P. G. (Society for the Propagation of the Gospel) Mission.

"A lady, either a widow or single, is appointed the head of a zenana home. She gathers together as many willing workers or learners as she can, of European or Eurasian origin, and, while these girls are being trained, they receive a small salary of 15 Rs. per month, besides board and lodging. After studying two years, if they pass the examination required, they get an increase of salary, which continues till they come up to 45 Rs; they can never go higher, but, if you reckon in their board, servants, conveyance, etc., you see they are well provided for."

Mrs. Lucas of Allahabad wrote, as long ago as November, of the all-important subject there:

"The buildings of the Allahabad Christian Girls' Boarding-school are going up rapidly, and will be ready for occupancy in a few months, we hope. When completed, they will be very suitable and comfortable. They adjoin the house set apart for the Principal and her associate teachers, so that she can walk directly from the verandah of her house upon the school verandah, and into the sleeping-rooms. This will make the supervision easier.

"There is no school of the kind nearer than Lucknow, one hundred and fifty miles away. Had you sent a lady this year, we were prepared to give up our house to her, at once, that she might begin the school without delay, so pressing is the need for it. Whenever she comes she will find work ready to her hand, and a warm welcome from all our mission circle. She will have a field of usefulness open to her, second to that of no lady missionary in India."

Miss Pratt of Jalandhar, says: I have three village schools and the Normal, which has two teachers. Besides these, I have opened a school for sweepers in my back yard. On this, the second day, I have twenty-eight scholars. The only book required for some time is one, costing a *pice*, and they make the dust on the ground answer for black-board and slates.

We are getting ready for our annual prize-giving. This means, in India schools, that every child gets a prize, what for, no one questions though, to me, it has always seemed very queer. I understand readily enough why I am glad to give all something. Dolls have heretofore been unknown here, and I anticipate a happy day, giving them out.

The Victory of Faith.

Miss Annie Geisinger wrote from Dehra Doon in December:

To-day we laid to rest in our beautiful cemetery here, Tofa, (Precious) the Bible-woman. To the dear Lord she was what her name signified, and yet He saw fit to afflict her with much suffering. * * * These afflictions told on her health, and, a year ago, all work was relinquished and she took to her bed. The best medical aid was called, and her case pronounced "hopeless consumption," and she began to "set her house in order," though very much cast down for some days at the thought of leaving her two children. But the Lord strengthened her faith here, too, and at last she gave them entirely into His hands, saying: "Why should I doubt Him who has never forsaken me, but when I was a homeless orphan provided home and friends?" Thenceforth her faith and resignation were beautiful and, during the year of her suffering, she was never heard to murmur. Her patience, and loving, winning ways are remembered by all with whom she came in contact, and none will mourn her departure more sincerely than her school-children.

She leaves a daughter aged eight and a son of six. We hope the mother's mantle has fallen on the daughter, for she is a womanly, little creature, the companion and stay of her mother during this long illness. She will find a home in this school where her mother was educated before her. The boy will be sent to the Saharanpur Orphanage. Several of the dear missionary ladies who were instruments in the moulding of this beautiful Christian character have long ago entered into rest, and, cannot we conceive the joyous meeting between teachers and pupil again? "Let us not be weary in well doing, for, in due season, we, too, shall reap if we faint not."

PERSIA.

Miss Anna Schenck, (whose friends will thank us for pilfering from one of her letters if the writer does not), wrote, after her return to Teheran:

I am glad of the privilege of writing once more from my Persian home, which I had the good fortune to reach Nov. 11th, a fortnight later than we had hoped to arrive. The detention was partly owing to sickness of some members of the party. So many as seven could hardly travel together such a distance without some being overcome by fatigue and constant change. Our five months old Alexander baby stood the journey well, notwithstanding the inconvenience of a fresh vaccination, and the coming of her first two teeth, on the way.

I am thankful to have had the experience and impression of an outlook over the work, returning fresh and well after my rest. Light begins to break on the path of missions here, and our hearts are stirred and strengthened by the outlook.

The developments of the past year or two for our cause in this capital city of Mohammedan Persia give us great reason to glorify God, for His own hand has done more than our hopes warranted us in expecting for a generation to come.

The new mission buildings started on our new premises give us a stronghold. The amount of work which, in the weakened condition of our station, has been projected and accomplished, seems wonderful. We are happy in our first experience of having our four teachers all reported on duty, and are looking for great comfort in our united hearts, work, and family.

Our first welcome letter from Mrs. Annie Rhea Wilson was dated Tabriz, December 14th.

* * * * We reached here the 10th, almost three months after leaving Lake Forest. The journey through England, France, Germany, and even Russia, is familiar enough to you; but, when we reached Vladikaukas, (the key of the Caucasus) we felt that now we were really in unbeaten tracks, not frequented by tourists. Four delightful days were spent riding in a post-carriage through mountain scenery as grand as the Alps. The road is a fine piece of engineering, and kept in perfect condition by the Russian Government, with post-houses every ten miles.

for change of horses and refreshment of travelers. Only one stage was the snow deep enough for runners, but that sleigh-ride, by starlight, on the mountain heights, is a memory of delight. The conversation, too, was a novel experience, as our fellow-travelers discussed missionary work with only German and broken English as the means of communication. They thought it very strange when there were so many wicked people in America that we should come so far to preach to Armenians, "who are already Christians." As for religious liberty among the Mohammedans, it was "impossible," they said, and so we had to fall back upon our last argument, our Lord's commands, the argument that always seems to us without appeal. After we passed Tiflis our companions were no longer Russians, but Turks and Armenians, and here the affliction of dumbness came upon me which still keeps my tongue tied. There could scarcely be a greater incentive to study than this feeling of helplessness among people of an unknown tongue.

Travel by public conveyance ended at Erawan. There we took a "phaeton" and rode for three days to Julfa, the boundary line between Russia and Persia. It was an easy and charming drive, with brilliant sunshine and lovely views of snow-capped mountains on all sides, Mount Ararat towering above them all. It was a constant pleasure to look at its different forms as we shifted our point of view, and recall the childish interest we took in drawing its outline, when I last saw it on our journey home to America. Every halting-place now was a new scene, whether caravanserai or village, and mud walls and houses were universal. But don't think of them as dirty or ugly, for they are grey when hardened, and really, the little villages looked very picturesque.

At Julfa we entered Persia, and the first step across the Arras River was a descent in civilization. There are no post-roads, and rocks and water-courses often impeded our way, while no provision is made of restaurant or table d'Hote at a caravanserai, but our trusty "Ishok" was on hand, and his foraging expeditions were very successful, for we fared sumptuously on chicken, mutton, rice, eggs, and delicious fruits, in picnic style. There were no discomforts, and the very novelty made this part of our trip enjoyable. At night a carpeted room heated by a stove, and the restful comfort of a journey-bed made me almost forget that I was in a strange land. At noon, the fourth day, we caught our first glimpse of Tabriz, lying under the shadow of the hills, and, within six miles of it we met the company who had come to escort us in. I might quote from another such account: "When the brethren heard of us they came to meet us, whom, when Paul saw, he thanked God and took courage." Several of the ladies and children of the mission as well as "the brethren" were in the company, and within the city walls a number of school-boys joined our cavalcade. This cordial welcome was very delightful, and, besides, the skies opened their windows, and snowflakes came dancing down to whiten our path, so that the people said our entering in was blessed.

Tabriz seemed to me a pleasant place to live as I thus entered it. The granite-colored hills and white mountains beyond form an effective background for its grey walls. As we threaded the narrow streets, I kept thinking we would soon reach a principal street, forgetting that this Oriental city has neither boulevards nor avenues. Just before we reached the Mission House we rode right through a bazaar, which, in spite of descriptions, seemed very novel. The little shops on either side where one might see displayed everything in the line of groceries, and even steaming beets, and potatoes hot from the ashes; the trains of diminutive donkeys; the veiled women and strangely dressed men; all made up a scene of unusual interest. But you have often heard of these sights, which, in their fresh impression I so naturally mention, and would rather hear of the dear mission circle.

We found Miss Holliday still lying sick of a fever, which has already kept her a prisoner four weeks, while Dr. Holmes, Miss Jewett and others have given her the tenderest care. Mrs. Van Hook took me into her school-room, where twenty girls study and recite, and then all over the house like an inspecting committee, through dormitories, cellar, wash-room and bread-making room. It was very interesting, and the older girls, who have been several years under this refining influence, look very intelligent and attractive. If the committee's report were called for it would be "highly satisfactory." Sabbath-day, in the middle of the church stood the screen which shut us women off from the men. The preacher, Mr. Guleserian, in his Frank dress, makes a fine appearance in the pulpit. As I couldn't understand his sermon, you will excuse my speaking of his looks. Mrs. Oldfather was at the organ, and Mr. Oldfather's fine, rich voice controlled and led even the strong, rough voices of these people. The tunes were familiar, and when I heard they were singing my father's Turkish hymns, it made this part of the service seem the most pleasant to me. The following days have been full of calls from members of the church. There are a number of Nestorians who used to live near Oroomiah, whose greetings have been especially friendly, and also their allusions to my father and mother. We are to live in Lalawa (a ward of the city), and only some panes of glass and locks are needed to make our house habitable.

Home Department.

THE MONTHLY MEETING — April.

General Topic. — MISSIONARY WORK IN INDIA.

"Five times the population of the United States, there wait for the Light of the World to displace the 'Light of Asia,' and reveal Heaven instead of Nirvana."

Scripture Text, Ps. lxviii., 11.— The Lord giveth the Word: the women that publish the tidings are a great host. (Revision reading.)

Scripture Reading, Ps. lxviii., 1–12.

Beginning of British supremacy in India. End of rule of the East India Company. Present Empress of India. Present Viceroy. The Three Presidencies.

Name the three missions of the Presbyterian Board in the order of their founding. In which of the three Presidencies are they? (Find the places on the Map; that helps to fix them in the memory.) Name the northernmost station, and the southernmost.

First missionary sent out by the Presbyterian Board. Contrast the difference of time required for the journey then, and now. (Concerning pioneer work of our Board, see articles in *F. M.*, April and May, '86; and Dr. Lowrie's "Two Years in Upper India.")

For a birds-eye view of work at the various Missions, *now*, (Read WOMAN'S WORK, April, '86, and the portion of Annual Reports relating to India.)

Why is it needful to multiply Mission Schools in India? (*F. M.*, April, '85.)

What reasons for believing Christianity is taking hold upon the people of India?

Compare the progress of Christianity in India with its progress in Britain, after its introduction there A. D., 597. (Refer to "The Strength of the Case," *F. M.*, April, '86. Also to "Are India Missions a Failure," *F. M.*, Jan., '86.)

For a glance at the work of other Societies in India, (Refer to *F. M.*, April, '86, pp. 493-494.)

How many medical missionaries under the care of the Presbyterian Board in India? Name the three lady physicians. (Word from Dr. Sarah Seward will be found in *F. M.*, April, '86, p. 494. Sketches of Dr. Jessie Bell's "experience" are found in W. W., Jan., '86, and April, '86, though not given over her signature, as well as a Report in the present issue. See, also, Annual Report of the Board of the Southwest.)

The first lady medical missionary sent from America. (*Medical Missionary Record*, Dec., 86.)

The National Association for Supplying Female Medical Aid to the Women of India. (W. W., April '86, p. 1; June, '86.)

Read, *Woman's Medical Work in Foreign Missions*, a small pamphlet by Mrs. Bainbridge. And chapters on India in *The Crisis of Missions*.

E. M. R.

ANNUAL MEETING ANNOUNCEMENTS.

THE SEVENTEENTH Annual Assembly of the Woman's Foreign Missionary Society (Philadelphia) will be held in the First Presbyterian Church, Cleveland, Ohio, April 27th and 28th, 1887. Names of delegates desiring entertainment should be sent *not later than April* 12th, to Mrs. Proctor Thayer, 1354 Euclid Avenue, Cleveland. Those desiring to avail themselves of reduced railroad rates will address Mrs. A. H. Potter, 832 Bolton Avenue, Cleveland, giving name of road by which they travel. Each delegate should be provided with a note of introduction from the President of the society she represents. Others wishing to attend the meeting will be cordially welcomed and given the addresses of good boarding-houses, upon applying to Mrs. Thayer. *Mrs. E. M. Huntington*, Chairman of Committee of Arrangements.

THE SIXTEENTH Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held on Wednesday and Thursday, April 27th and 28th, at Davenport, Iowa.

THE SEVENTEENTH Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church, New York, will be held in the First Church, Geneva, on Wednesday and Thursday, April 13th and 14th. The officers of Presbyterial Societies and an accredited delegate from each auxiliary society, young people's society and band will be provided with places of entertainment, and will please send names and addresses to Mrs. A. L. Sweet, Geneva. Others wishing to attend the meeting will be furnished with the addresses of hotels and boarding-houses by applying also to Mrs. Sweet.

THE FIFTEENTH Annual Meeting of the Woman's Presbyterian Foreign Missionary Society of Northern New York will be held at Glens Falls, April 20th, 21st and 22d.

THE TENTH Annual Meeting of the Woman's Presbyterian Board of Missions of the Southwest will be held in the Washington Avenue Church, St. Louis, on Wednesday and Thursday, March 30th and 31st. It is hoped that delegates and visitors will endeavor to arrive the day before, that the opening session, Wednesday morning, may be fully attended and every one feel enough refreshed to enjoy it. All Synodical and Presbyterial officers are expected to be present if possible. Every local auxiliary, whether a ladies' society or a young people's society, whether composed of boys or girls, or both, and every Sunday-school band, or contributing Sunday-school, is entitled and requested to send one or more delegates to this meeting. As many others as may desire to come will be welcomed as visitors Every effort will be made by the Railroad Committee, Mrs. Samuel Copp, Chairman, to secure favorable reductions in fares. All intending to come to this meeting will please send names to Mrs. S. Knight, Chairman of the Committee on Entertainment. Please also at the same time state whether the name belongs to a delegate or visitor. Delegates please also state distinctly the name of the society represented.

A GOOD LESSON FOR BANDS.

A Band, which shall be nameless, wrote to headquarters a year ago, saying that after sustaining a scholarship in the Ningpo Girls' School for four years, they had determined to discontinue their offering for a time, in order to help their local church in some pressing need. The Band expressed kind wishes for those who should shoulder their work, and asked prayers for themselves.

The last request was doubtless needed and the prayers answered, for the happy sequel came last summer. It cannot be better told than in quoting from the ingenuous letter of the young Secretary. It is not everyone that would own a misstep so frankly.

"I want to tell you that we do not propose to disband, and while a remnant of our Band remains we will, God helping us, keep scholarship No. 10 in Ningpo school.

"Our Society was organized when some of the members were small, and as years passed, and they had little trouble raising their pledged amounts without donations, the society grew exclusive, and perhaps a little, a very little, selfish. One little girl, the only new member for years, I can speak for. She felt very lonesome for several years, but one day she *got mad* and spoke her sentiments; said it was mean that her friend, who was just as good as anybody, couldn't be asked to join our society. To keep peace, her friend was admitted; that was a wedge that opened the door for four or five. But years having passed, some of our girls moved away, others married, two died, leaving but few to raise the money and do the work. Honestly, it was too much for the four or five who, with one exception, had to work for themselves and theirs, and we were thoughtless enough to forget our duty to increase our numbers; and having had the worry of hearing our elders complain of heavy church debt, we thought what a grand thing it would be to help raise this burden off their shoulders, for, having once or twice helped the church out of a little difficulty, we came to look on our scholarship as the weight that kept us from doing wonders in that direction. When I went to write to you of our decision, it was the hardest thing to get out of it nicely, and I felt shabby ever since. I didn't tell anyone the contents of your letter till our regular meeting and then read it. It was not commented on that meeting, but the next month the subject was brought up and it was decided that we would solicit new members at once, get our Band in new clothes and a healthier condition, and then, and not till then, write to you and apologize for our desertion in thought and tell you we are penitent and anxious to redeem our character. I do not think one of us thought *our* foreign missionary contribution would be missed, it seemed but a drop in the ocean.

"We thank you for your electric shock, for our circulation was very sluggish.

"We hope and pray never to fall into a like error again, and that it being God's cause, and part of the charge we have to keep, tha He will strengthen us.

"Gratefully and penitently, we are ever your friends."

ALL THINGS WORKING TOGETHER.

"Can I help you, Miss Esther?" "I don't know, Susie dear; yes, you may come and address a dozen envelopes for me."

The young girl who had opened Miss Esther's door only wide enough to admit her question, now came in with an eager step, and drawing up a chair to the writing table, received a note-book with the list of names and addresses. Finding her friend too busy for any chat, she laid the addressed envelopes in a neat pile on the open note-book, and slipped out so softly that her going was not noticed. Meantime, Miss Esther's pen traveled on and on, and Susy's envelopes rapidly filled up, and were transferred to a little bag.

Only two were left. "Two more letters to write. Fortunately, one is a mere note of acknowledgement," and the writer hastened to get it off her mind.

"Dear Miss Bullet.— Your note containing a check for the China Mission is received. Please accept our thanks. It is especially welcome, as we are trying to raise funds to send a new missionary to K———, where Miss Denmead 'holds the fort' alone.

Yours cordially,

ESTHER MCKAE."

But Miss Carey Bullet never got that little note at all; it was hastily slipped into the envelope directed to Miss Denmead, and went blindly over to China, to puzzle and amuse the lonely missionary, and be sent back again on the long journey to Burnleigh. When it got back, however, many things had happened.

Carey Bullet was twenty-two years old, and had just received from her guardian the control of her own modest but comfortable fortune. Carey's independence, and ability to gratify her desires, was a matter of envy to her friends.

"Carey Bullet, you can travel all round the world," they cried. But the girl had no wish to travel; full of eager young life, earnest in purpose, tender of heart, a child of the covenant,—to live for amusement seemed to her utterly unsatisfactory. "And as for improving my mind," she would say with a sigh, "what's the use of improving my mind, unless I can use it for something."

Finding in her mail one day what she supposed to be the acknowledgement of her check for Foreign Missions, she opened it listlessly, and found ——*her* side of Miss Esther's unintentional puzzle:

"Dear Friend.— Please keep a brave heart, and don't try to do the work of two women. I believe the other woman is getting ready to go to you, though the Lord is keeping it a secret at present. We have concluded to raise the money for her passage first, to show that we are willing to do our part, and then ask the Lord to send us a woman *right away*. Indeed, you may begin to ask as soon as you get this. Ask for a tolerably young and very strong, and especially sensible woman, please, and remind the Lord that we want her *now*, before you break down under your double burden. Don't think I mean to be irreverent. See how the nobleman hurried Jesus: 'Sir, come down ere my child die,' and the Master was not 'fashed at a',' as the Scotch woman said, but 'from that hour the child began to mend.' I am too tired with having written miles of letters to write more.

Yours in Christian love,

ESTHER MCKAE."

Carey read the letter twice over before she realized that it had not been intended for her to read at all; at least the writer had not intended it for her eyes. But a sudden thought began to glow in Carey's young heart, making her eyes shine, making her cheeks burn. She sprang up and walked restlessly all over the house, the great empty, handsome house.

"Shall I stay here, collecting bric-a-brac all my life," she whispered to herself, "or shall I buckle on my armor and join that glorious van of the Lord's Army?" At last she took the question to a quiet little nook which she called her prayer-meeting room; a name full of sweet significance, since there was nobody to meet, except the Lord and herself. There it was answered.

A few days later, there was a tap at the door of the Mission Room. "Is this Miss Esther McKae?" asked a rich toned voice, while the stranger's eyes smiled frankly. "I think the Lord has sent your woman for China. I am 'tolerably young and very strong,' I can't say so much for the 'sense.' Will I do?"

There is another letter, dated two years later, from K———, China, which seems to belong to our story:

"Dear Miss Esther, I am so happy. I thank you every day for those crossed letters; I thank the Lord too, who guided your hands wittingly, I am sure, as he did blind Jacob's. The work fills my heart and life, to say nothing of my hands, blessedly full; and one great joy is having some money of my own to spend for this and that need of our work—things too numerous to put down on the 'statement of needs,' but oh, so nice to be able to do. I can't imagine why people with money to spend don't enlist as foreign missionaries.

"Please shuffle your letters again, for we want just seventy-five thousand more missionaries for China alone." ——

THE MASTER'S CALL.

[The following verses are from the pen of an aged lady, whose eyes are nearly blind to things of earth, but whose heart is buoyed up with the prospect of the triumphs of the Church.]

Our poor heathen sisters, with crush'd hearts and bleeding,
Are stretching their hands and imploring our aid;
Across the blue ocean comes mute interceding·
"Come over and help us, in darkness' deep shade!"

The door is now open to every nation,
The harvest is plenteous, the laborers few;
O, send forth the glorious news of salvation,
The Master is calling; He's calling for you!

Go forth in His strength, and show forth His glory;
Go! Labor where darkness and cruelty reign,
Or give of your substance to spread the glad story,
And pray that our Father, His blessing may deign!

There is work for each one, dearest sisters in Jesus;
No one need be idle at home or abroad.
Abroad, there is labor; at home it is precious
To work, wait, and pray, for the Kingdom of God! *Mary N.*

SUGGESTION CORNER. — An instance of one mind kindling another appears in the title of an admirable paper: "Wanted: Every Woman To Be Her Own Spider," lately read before a presbyterial meeting at Bellefonte, Pa., by Mrs. J. L. Russell, of Altoona. Our limited space permits only a few picked sentences:

"By all means let us have central spiders. Even if sometimes they do get fat, and insist that all webs shall be spun on the patterns they furnish, and sometimes seem inclined to pounce down on the little spiders, rather than on the flies. But we conceive the higher need just now is for every woman to be her own spider." * *

"Personal work we believe the best and surest way of spreading and enhancing interest in missions. Each woman enlisted in this cause has among her acquaintance some one with whom she has influence, into whose society she is thrown almost daily, who has no interest in Foreign Missions. Let her make prayerful and constant effort to win that particular woman's heart to missions."

"Every fresh worker may be a winner too, and thus from life to life, and home to home, fire spreads and zeal grows" * * * *

"Women's Church Societies should not be exclusive clubs, constituted, and willing to be constituted, of a few women, drawn together by a common sympathy; but they should be busy workshops, teeming beehives, with swift toilers flying to and fro; as gardens, when in the morning a thousand nets, glittering with dew, are spread on every side."

Correspondence with Missionaries, Mrs. S. C. Perkins, Mrs. S. Kneass, Mrs. C. E. Morris, and Mrs. C. N. Thorpe.

Candidates will address Mrs. C. E. Morris.

Correspondence concerning special objects, Mrs. J. De F. Junkin, and Miss M. D. Purves.

Correspondence with Presbyterial Societies, Mrs. D. R. Posey; with Auxiliary Societies, Miss S. W. Du Bois; with Young People's and Children's Bands Mrs. B. N. Lehman.

Treasurer, Mrs. Julia M. Fishburn.

All letters to be sent to 1334 Chestnut Street, Philadelphia.

Monthly meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room.

For notice of Annual Assembly, see page 102.

There is every indication that this will be an uncommonly good meeting. Our President, Mrs. Schenck, after an absence of two years, expects to stop at Cleveland on her way home from California to preside at the Assembly, a larger number of missionaries than usual have been invited, subjects of practical importance will be brought up for discussion and it behooves every delegate who can attend to be in her place. Those who are in the habit of going up to these annual spiritual feasts will need no more urging.

One last reminder that money sent to Mrs. Fishburn *after April 20th cannot go into this year's account.* Presbyterial treasurers will not be able to make a full report unless every auxiliary and band pays in its money promptly.

We are pained to record the death of Mrs. T. M. McNair (Miss Gregory of Philadelphia) who four years ago left us, a bride, to go with her husband to Tokio, Japan, as a missionary. Though never strong, she hoped to have years of active service in her chosen field, but they have proved years of painful invalidism into which, however, she put just as much of missionary labor as was possible. We are told of her "sustaining triumphant faith" to the end. Miss Alexander wrote during her illness: "In dear Mrs. MacNair we have an ever present lesson of patient endurance of great suffering."

Miss Mary Fullerton, of Woodstock, India, has returned to her family in Philadelphia for a rest after full ten years of faithful labor. Notwithstanding the long and trying journey she is looking well, and, as might be expected, is full of enthusiasm for Woodstock.

The "impending marriage" in Mexico City, referred to in our last number, was that of Mr. H. P. Hamilton and Miss Fannie C. Snow who has been closely identified with our girls' school there. The ceremony took place January 20th — a double service as "one must be married twice in Mexico" on account of the civil ceremony required by law. It was a quiet, happy little wedding with only a few invited guests, and it so happened, that the officiating clergyman was the Rev. Mr. Morales, and the service in Spanish. Mrs. Hamilton's new home is to be just "round the corner from the old one," and the school, which owes its excellence more to her five years' devoted service than to any thing else, humanly speaking, will still have the benefit of her counsel and active interest. During the few weeks that must elapse before her successor, Miss Bartlett, can reach there, the school will be carried on by Miss Disosway and competent assistants in charge. Mrs. Hamilton will have the heartiest good wishes for happiness in her new life from a large circle of friends in this country.

The latest news from Miss Butler, Canton, is good. She is improving in health.

Children's Work for Children designs to publish, in due time, a small hymn and tune book for use in Mission Bands. Our society is asked to furnish its quota, and as suitable hymns are not easily found we make an appeal here. Those who know of choice hymns or tunes, original or selected, not hackneyed, will hasten the appearance of this little book by sending to the Editor of *Children's Work* at this office. By keeping this request in mind through the spring and summer, and sending what you think good, you may materially add to the value of the collection, which mission bands everywhere are calling for.

A second edition of the the leaflet, *The Critical Hour of Mission Work*, has been quickly demanded. One gentleman sent for two hundred copies to distribute in his church the Sunday previous to the annual collection, and three thousand dollars for foreign missions were dropped into the boxes.

New Bands.

Penna.,	Plymouth, Wide Awake.
"	Phila. Calvary Church, Lend a Hand.
New Jersey,	Clinton, Lend A Hand.
West Va.,	Wheeling, Busy Workers.
Maryland,	Baltimore First Church, Young Peoples.
"	Baltimore Westminster Ch., Silver Star.

Correspondence with Missionaries in Africa, Mrs. S. H. PERRY; in China and Japan, Mrs. H. F. WAITE; in Persia, Mrs. N. B. JUDD; in Mexico, South America, Syria and Siam, Mrs. ARTHUR D. WHEELER; in India and among the North American Indians, Miss HALSEY; concerning Special Objects, Mrs. N. W. CAMPBELL; with Auxiliaries and concerning Organization, Mrs. GEO. H. LAFLIN and Mrs. N. D. PRATT.

Remittances of money to Mrs. C. B. FARWELL, Treasurer.

Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

See Notice of Annual Meeting p. 102

DOCUMENTS FOR DILIGENT DOERS.

The Orient and its People	$1 00
* Titus Coan: a memorial by his wife	1 00
A Brief Record; Life of Mary Campbell (postage four cents)	64
Historical Sketches of the Missions of the Presbyterian Church, paper, 60; cloth	75
Question Book Series: Siam and Laos, South America, Japan, Chinese in California, Syria, China, Mexico, India, Persia, Africa and North American Indians, per set 50 cents, each	5
Foreign Missionary Catechism, per doz. 25 cents	3
Memorial Hymn and Music (Dr. G. W. Coan)	5
"The Field is the World;" an evening entertainment.	15
The Mother at Home, by "Pansy" two for	5
A Mute Appeal in behalf of Foreign Missions, per hundred	30
Mute Appeal Chart, 28x42 inches, by mail	60
Trifling with a Great Trust, per hundred	30
Constitution and Hints for Organization	free.
Constitution for Mission Bands	"
Plan for Organizing Sabbath Schools for Foreign Missionary Societies	"
Collector's Envelopes (1 large and 12 small) per set	2
Mite Boxes, free, except postage, 5 boxes	2
Go Tell, per doz.	5
The Master is Come, per doz.	10
Asleep, per doz.	10
Our Hour of Prayer, per doz	10
Woman Commissioned, per dozen, 20 cents	2
How much do I owe? per dozen	10
Responsibilities of Protestant women in view of what is done by Sisters of Charity, per dozen	10
How Shall we Interest the Children? per doz. 20 cents	2
Eleven Good Reasons why I did not Attend Missionary Meetings. per dozen, 10 cents	1
How to Manage a Missionary Society, per doz. 20 cents.	2
Origin of Woman's Foreign Missionary Societies, per dozen	10
Pitchers and Lamps, per dozen, 20 cents.	2
Female Medical Missionary Work, per dozen, 10 cents.	1
Suggestions concerning Young Ladies' Mission Bands.	5
As I Have Loved You, per dozen	10
Our Mite Society, per dozen, 10 cents	1
The Fire, per dozen, 20 cents	2
Consecration and Culture, per dozen, 20 cents.	2
Extracts from the Journal of Mrs. Jones, per doz., 20 cts.	2
Forward, per dozen, 20 cents	2
How to Kill a Missionary Meeting, per dozen	10
For His Sake, per dozen, 20 cents	2
How Is Our Money Expended?	free.
Invitation to Missionary Meeting, per dozen	10
1. The Moravians, per dozen, 20 cents	2
2. Christianity Among Slaves, per dozen, 20 cents	2
3. Christianity Among Greenlanders, per doz. 20 cts.	2
4. Mission to Labrador, per dozen, 20 cents	2
The Moravian Series, 1, 2, 3 and 4, as above, per set,	7
Presbyterial Organization	free.
Help for Korea	"
Thanksgiving Ann	"
Eighth, Ninth, Tenth, Eleventh, Twelfth, Thirteenth and Fourteenth Reports, containing Addresses delivered at Annual Meeting, each	10
Fifteenth Annual Report	15
Decennial Report, History of Ten Years	5
Addresses delivered at Twelfth Annual Meeting, separate from Report	5
Life Membership; What Does It Mean?	1
Whose Sheaves? By Miss Fielde	1
Mrs. Purdy's Parquisites	2
Comparative Claims of Home and Foreign Mission Fields	2
Faultless, The Heavenly Secret, The Voice in the Twilight, and On The Bridge. Poems by Mrs. Herrick Johnson, per dozen	8
Mrs. Pickett's Missionary Box	2
Lights and Shades of Missionary Life. By Mrs. J. D. Carothers	10
Duties and Privileges of Solicitors	1
Mrs. Grundy	2
Woman's Mission	3
Lessons which the Heathen May Teach Us	3
Why we should keep up our Auxiliaries	2
The Society at Springtown, per dozen, 15 cents	2
Bringing the Ranks up to the Standard, per doz., 15 cts.	2
Critical Hour of Mission Work, per dozen, 20 cents	2
Under Orders, per dozen, 20 cents	2
Addition of Fractions, per dozen, 10 cents	1
Why no more time for the Master's Work, per dozen, 10 cents	1
A Talk on Mite Boxes, per dozen, 20 cents	2
What a Chinese Boy Did, per dozen	5
Directions for Map-Making	2
Praise Meetings, per dozen, 10 cents	1
The Bride's Outfit, poem, per dozen, 10 cents	1
Woman's Medical Work in Foreign Missions	5
Aunt Mehitable's Account of Annual Meeting	10

Those ordering papers marked free, please send stamps for postage.

We have added by purchase several of the above to our own publications and have them for sale.

For any of these, address

MISS S. B. STEBBINS,
ROOM 48, MCCORMICK BLOCK, CHICAGO, ILL.

* Mrs. Coan donates as many copies of her book to the Board as we can sell, giving the entire amount thus received to the treasury.

ANNUAL MEETING calls us to that most beautiful of the triad of the Mississippi, Davenport, Iowa; and Davenport is fortunate in having a year of years, when missions are marching forward as never before. A programme is being arranged, which we hope will exceed in interest and in inspiration all of its predecessors. We expect a stirring address from one of the secretaries of the Assembly's Board, and during the progress of the several meetings we shall have short addresses from the following missionaries now in this country: Mrs. Winn, of Japan; Miss Olmstead, of Bangkok, Siam; Mrs. Graham Campbell, of Africa; Mrs. Leyenberger, of Cheefoo, China; Miss Skea and Miss Sheppard, missionaries to the Indians at Tama City, Iowa, and Misses Carey and Clark.

A special feature of interest will be an evening taken charge of entirely by the young people. We expect this meeting to be full of interest, as it is a new venture.

Every society and every individual should make this Annual Meeting a subject for earnest prayer during the days which intervene.

MANY of our readers will be pained to learn of the death of a child of Mrs. Torrence, of Teheran, Persia.

NEW AUXILIARIES.

Anna, Ill., Steady Streams.
Bay City, Mich., Rope Holders (Boys' Band).
Chicago, Ill., 4th Ch., Lower Lights (Girls' Band).
Chicago, Ill., 4th Ch., Haystack Society (Boys' Band).
Fort Wayne, Ind., Westminster Sewing Mission Band.
Jackson, Minn., Birthday S. S. Band.
Oregon, Wis., Reorganized.
Peotone, Ill., Light Bearers.
South Evanston, Ill.
Woodlawn Park, Ill.
Winona, Minn.

HUBBARD.—At her residence, No. 65 West 19th Street, New York City, on Saturday morning, February 26th, Faith Wadsworth, wife of Prof. O. P. Hubbard, and daughter of the late Benjamin Silliman.

To many who have not known of the weakness and prostration which have attended the beloved President of this Society for the last four months, the announcement of her death has come with a shock of sad surprise. To all who knew her it brings a keen sense of personal loss and bereavement, while to those more intimately associated with her, that loss seems well nigh irreparable. So surely their souls trusted in her, so perfect their confidence in her judgment, so patient her sympathy with every perplexity, so exhaustless the motherliness of her affection: a power seems gone from each.

Mrs. Hubbard was born in New Haven in 1813. Her great-grandfather was that friend and chosen companion of Washington, Jonathan Trumbull, Governor of Connecticut under George III., and re-elected to that office when the colony became one of the United States. On her paternal side her grandfather, General Gold Selleck Silliman, was in command of the forces of Connecticut during the Revolution. Her father, Prof. Benjamin Silliman the elder, achieved a reputation as one of the foremost scientists of his day. Possessing thus, most worthily, a heritage of all that was noble in character and intellect, Mrs. Hubbard's early life was spent in New Haven amid surroundings of unostentatious refinement, dignity and culture. Her earliest years witnessed the birth of that impulse resulting in the present wide-spread interest in foreign missions. Of some of the circumstances tending to foster her own sympathy for this cause, she herself has told in her address at our Annual Meeting in 1885, and the records of one of the earliest woman's missionary societies of New Haven gives her name while yet in her earliest girlhood, as that of one of its active members and collectors. Removed by marriage to Hanover, N. H., she maintained there for many years a school that obtained a wide reputation. Removing again to New Haven she became actively interested in the New Haven Branch of the Woman's Board of Missions of the Congregational Church, and, when subsequent years brought her to New York, she came into the counsels of this Society with the wisdom and zeal born of her faithful service and long experience. On the death of the first lamented President of this Society, Mrs. James Lorimer Graham, all thoughts turned instinctively to Mrs. Hubbard as one preeminently fitted to fill her position. She was elected to this office when radical changes were being brought about in the Society, because of the giving up of the Home Mission Work. In all the details of these arrangements Mrs. Hubbard's careful consideration for others, and her calm, dispassionate judgment were especially apparent, while from that time the record of the Society is the best token of her wise administration of its affairs. But, as was the measure of the gifts she brought the Society, so is the measure of the loss it now sustains in her death. In November last Mrs. Hubbard's health became seriously affected, and, since that time she has been confined to her room, cared for with the utmost devotion by her children, who fondly hoped that the spring would bring a restoration of strength and vigor, but when, a few days since, Pneumonia declared itself, all felt that these hopes were not to be realized.

Perfectly conscious of her position, no alarm disturbed the calm of the sufferer, sheltered under the shadow of the Almighty. To the last she manifested her interest in the work which had engrossed so much of her time and thoughts, leaving a message of love to those associated with her, and begging them to be faithful to their trust; and when, early on the morning of Saturday, the 26th, as the storms and winds of winter broke on this lower world, "the glory of the Lord came to her from the east," and the voice of Him wo sat upon the throne gave her the Welcome Home Beloved, and to the glorious company of those "gathered out of every nation, who have kept the commandments of God and the faith of Jesus."

In loving remembrance of Mrs. O. P. Hubbard, President of the Women's Board of Foreign Missions, whom God, in His all-wise Providence has called to her everlasting reward, we, its Board of Managers, desire to record our sense of loss and our appreciation of all she has been enabled to be and to do for us, thanking Him that for so long a time He was pleased to grant us the benefit of her godly example, her wise counsel, her calm judgment, her sanctified spirit, her loyal affection, her faithful prayers.

We praise Him for the work He permitted her to do for Him; for the brain to plan; the mind to execute projects of utmost importance for the prosperity of the Society and for the cause for which it labors; for her powers of controlling and influencing others; for her heart overflowing with love to the Master, and for His sheep of every fold; for the dignity whose source was the Divine strength, and for the tact implanted by the spirit of peace; for the affection felt towards her by each missionary under her care, whose every want was as the want of a dear child. We rejoice in her honored life, her victory over death, and we desire, in humble confidence in the Lord she so closely followed, to carry on the work she has lain down, in the same fulness of love to God and to His creatures which animated her, praying Him to enable us thus to do His will.

10 Washington Place, Troy, N. Y.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. Curtis, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Indian Territory, Miss M. C. Eddy, Glenwood, Troy.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. McClure, 232 State Street, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Mrs. G. H. Page, P. O. Drawer 1657, Cohoes, N. Y.

See notice of Annual Meeting, p. 103.

The meeting will open with a reunion at the Presbyterian Church on the arrival of the trains at 4 P. M. Wednesday, when delegates may make acquaintance with their hostesses, and be conducted to their various homes. At 7.30 there will be a popular meeting with address of welcome and response. Devotional meeting at 9 A. M. Thursday, with business meeting from 9.30 to 12.

Afternoon meeting at 2 o'clock. The first hour will be a young ladies' meeting, followed by a popular meeting with interesting speakers.

At 7.30 P. M. a popular meeting addressed by missionaries. On the pressing invitation of the Glens Falls ladies, the delegates will remain over the second evening, and the closing meeting will be a devotional one from 10 to 11 Friday morning.

Notices of trains and reduction in fares will be given in the special notice sent by card to the Secretaries of Auxiliaries

This will be the last number of the magazine to reach the members of Northern New York before our Annual Meeting. Have you filled out your blank reports and returned them? Have you collected all your dues and pledges, held your annual meeting and sent every cent of funds in your treasuries to the proper officers? If not, please do so before April first, that your general Seecretary and Treasurer may have suitable time to digest details and prepare reports.

In our Treasurer's Report, published this month, the Remick Band of the Ninth Church, Troy, are reported as contributing one hundred dollars, fifty to the debt of the Board, and fifty to Hainan. Where *all* the Boards have done so well it seems invidious to make distinctions, but this is really a generous gift, and well worthy of emulation by larger Bands in larger and wealthier churches.

All the Bands in Albany are to hold a joint meeting, at 4 P. M., in the Chapel of the Second Church, Albany, the second Monday in April. Members of Bands outside the city will be welcome.

A journal letter from Miss Woodside of Futtehgurh, covering the months of July and August has been received by the Second Church, Albany, Society. Copies can be had of Mrs. Curtis.

Still another letter has been received from Mrs. Ramsay, Wewoka, Ind. Ter., this time acknowledging a box from the Band of Cheerful Givers, Hoosick Falls. This box, contents valued at sixty dollars, was sent by a band of ten members, who also send six dollars and fifty cents in money to defray expenses. An equal amount from every member in northern New York would make a handsome total.

Miss Hammond, Guatemala, writes acknowledging a gift of Christmas cards, etc., from Glens Falls, for the tree, some account of which is found in the March number of this magazine. Her letter gives a full account of this Christmas entertainment.

A series of extracts from home letters from Mrs. Noyes, of Canton, prepared by her sister for the Keeseville annual meeting, has proved so interesting that every society ought to have a copy.

These letters are noticed here from month to month in order that Societies and Bands may be informed as to suitable material for rendering their meetings interesting. There is no need to say that interesting letters from the field are hard to get, for not a month passes but one or more are received and copied, ready for distribution.

There has been a very interesting entertainment given in a number of churches in our limits lately, an exhibition of photographs taken in India and Ceylon, which any Society or Band would do well to enjoy. The entertainment is given free, and a collection taken, one-half of which goes to the exhibitor, and the other half to the Church or Society where it is given. It seems a more rational and suitable method of raising funds than a fair or sale of fancy articles, since the exhibition is exceedingly instructive and profitable, and directly in the line of missionary work.

New Auxiliary.

Bethany Mission Band, Bethany Chapel.

No. 1107 Olive Street, St. Louis, Missouri.

Meetings are held at the Presbyterian Rooms, 1107 Olive Street, second floor, on the first and third Tuesdays of each month, at two P. M. All interested in Missions are invited to be present.

Home Corresponding Secretaries: Mrs. S. W. Barber, 3033 Olive St.; Miss Agnes H. Fenby, 3116 Lucas Ave.

Foreign Corresponding Secretary: Miss S. E. Marks, 1107 Olive St.

Treasurer: Mrs. Edmund T. Allen, 2805 Russel Ave.

See Annual Meeting Notice, page 103.

The indications are that our tenth anniversary will be the most interesting and precious of all our gatherings. A rich and varied programme is prepared, and judging from correspondence, a large number will be in attendance. We ask our sister Boards to remember us with special prayers on the 29th and 30th of March.

The Board has assumed the support of two new teachers in Talequah, Ind. Ter., Miss Anna Miller and Miss Annie Armstrong.

There are cheering letters from our missionaries, Miss Edna Cole, Miss Geisinger and Miss Davis. Words of highest commendation are constantly reaching us of Miss Ellers' work in Korea.

Miss Parkhurst having resigned her position as Recording Secretary of the Board, Mrs. C. R. Hopkins was elected to fill her place.

New Auxiliaries.

Fort Scott, Kansas.
Meade Centre, Kansas.
Avalon, Mo.

Children's Bands.

St. Louis, Mo., Washington Ave. Church, Armor Bearers.
Breckenridge, Mo., Pearl Gatherers.
Raymore, Mo., Busy Harvesters.

BOOKS RECEIVED.

James Hannington: A History of His Life and Work, 1847–1885. By E. C. Dawson. (Anson D. F. Randolph & Co.) Sent by the publishers, postpaid, on receipt of the price, $2.00.

It is a great satisfaction that the English "Life," has been republished here and the wide-spread interest which has attached to Bishop Hannington since the circumstances of his death became known will secure a large circle of American readers. The book deserves it in every way.

James Hannington's early years, his attempt at business in Brighton, his course at Oxford, his ordination to the ministry while yet unconverted, the gracious "change" he experienced, his devoted and useful ministry at Hurstpierpont,—all are passed over with sufficient briefness, and more than one-fourth of the book is devoted to the last ten months of his life This period covers his marvelous, last journey from the East African coast to fatal Usogo, one of the Nyanza States, by which, as he said to his murderers: "I have purchased the road to Uganda with my life." An absorbing interest hangs about all the details of this journey, which are gathered mainly from the Bishop's correspondence and diary.

The author has not only told us the outward facts of the Bishop's life, but he has vividly sketched the man. Big-hearted, bluff, mirth-loving, with the naturalist's enthusiasm; undaunted before every variety of physical danger, a "man's man," born to lead, attracting men to himself all his life, from the undergraduate admirer of his prowess to the very guards of that poor tent that sheltered his last miseries, and of whom he wrote, "the guards and I are great friends, almost affectionate,"—these were some of the qualities that stood the African traveler in good stead. "Master must die," his carriers said, as he lay at death's door, of fever, "but how is it master is always so happy? Black man would lie down by the side of the road and die like a sheep." They could not know that the white man's trust in God was as bold and childlike as his courage was indomitable. "I feel this:" he wrote, "that another man could add nothing to my safety. In Jesus' keeping I am safe." Many incidents like that of the text, "He preserveth the strangers;" of the pathetic Christmas dinner in the wilderness, when he "never enjoyed a Christmas pudding half so much;" of his "crying like a child" over the missionary baby at a remote station, reveal the tender side of his deep and strong nature.

The Christian world has been thrilled by the story of Bishop Hannington's manful and martyr death, and his last words home to England, scribbled by the camp fire, will long continue to be quoted: "If this is the last page of my earthly history, then the next will be the first page of the heavenly, no blots and smudges, no incoherence, but sweet converse in the presence of the Lamb.'

The book is one to put beside the lives of Moffat and Livingstone, to stir the heart of the Church for Africa. It is a book for mothers to give their boys, to teach them to be brave as well as good, and good as well as brave.

The English Church in Other Lands; or, The Spiritual Expansion of England. By the Rev. H. W. Tucker, M. A. (Anson D. F. Randolph & Co.) Price, 80 cents

The word "Church" is not used entirely in the restricted, Episcopal sense, in this title, for the book aims to cover foreign missionary work of all English Societies. The chapters upon "Growth

of the Missionary Spirit," "The Church in New Zealand," and "Missions in the Pacific Ocean" are especially valuable.

The Pocket Measure. By PANSY. (D. Lothrop & Co., Boston.)

The prime object of this book is to help the home side of foreign missions. Pansy takes "high ground" on practical questions about giving, the conduct of Bands, and fairs for the mission treasury, and gives the lemonade-well its deserts.

Etchings from Two Lands. By CLARA ARTHUR MASON. (D. Lothrop & Co., Boston.)

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Feb. 1, 1887.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Logan, Infant School, 20.00

BUTLER.—Allegheny, 5; Concord, 13; Grove City, 27, Bd., 19; Martinsburg, 10; New Salem, Aux. and Little Helpers, 20; Sunbury, 8.85, Pearls of Hope, 9.90, 112.75

CHILLICOTHE.—Concord, 5.25; Hillsboro, 20, (both praise off.), 25.25

CINCINNATI.—5th Ch., Mrs. R. Brown, 50.00

COLUMBUS.—Central College, 21; Circleville, 50; Columbus: 1st, 125; 2d, (praise off., 120) 144.90, Y. L. B., pr. off., 6.54; Westminster, (praise off., 60) 82; London, (praise off., 15.30) 21.60, Finley Bd., 12.50, Faithful Workers, 10; Lower Liberty, 15, Buds of Promise, 34.50, 523.04

DAYTON.—Springfield, 1st, Mrs. R. Q. King, in mem., 20; Xenia, S. S., 53.57, 73.57

ELIZABETH.—Mrs. Henrietta Manning, 100.00

ERIE.—Cool Spring, Children's Band, 19.99; Fredonia, 5.82; Greenville, Eunice Critchlow Bd., 20; Meadville, 1st, Y. L. B., 30; Mercer, 2d, 27.16; North East, Willing Workers, 18.23; Oil City, 1st, 100, S. S., 40; Pittsfield, 5.82; Titusville, Mission S. S., 15, S. S., 25; Utica, 15, 322.02

KITTANNING.—Apollo, 34.19, Faithful Workers, 1, Hopeful Bd., 2.31; Cherry Tree, 3; Clarksburg, 10; Eldersridge, 63.80, Mrs. Alex. Elder, 30; Freeport, 25, S. S. Bds., 40; Jacksonville, 36; Leechburg, 67; Marion, 10.40; Mechanicsburg, 10; Mt. Pleasant, 10; Rockbridge, 10.48, Y. L. B., 2.75; Rural Valley, 15.25; Saltsburg, 70; Washington, 11; West Lebanon, 78.77, 530.95

MORRIS AND ORANGE.—East Orange, 45; Orange Central, 350; Orange, 2d, Heart and Hand Bd., 10; South Orange, 30; Summit, 40, 475.00

[$200 acknowledged in WOMAN'S WORK for February from Orange Central, should have been Orange, 2d Ch.]

NEWARK.—Bloomfield, 1st, 116.25; Bloomfield, Westminster S. S., 60; Montclair, 200; Newark, Central, 50; High St., 54.50, a friend, 1; Park Ave., 90; Bethany, 15, 586.75

PHILADELPHIA.—Bethany, Infant School, 90; 1st Church, 142.50; 9th, Y. P. Soc., 50; Old Pine St., 400, Workers for Jesus, 80, Helping Hands, 20; 10th Ch., 293.25; Walnut St., Mrs. H. S. Dickson, 50; West Spruce St., add'l, 10, 1,135.75

PHILADELPHIA NORTH—Pottstown, Helping Hands (boys) 12.00

PITTSBURG AND ALLEGHENY COM.—Allegheny, 1st, 164; 2d, 36.75; North, 140.55; McClure Ave., 33; 1st Germau, Y. L. Soc., 7; Providence, S. S. Bds., 28.42; Bellevue, 37; Bethel, S. S., 71; Canonsburg, 50; Greenbriar S. S., 3.60; Hazelwood, 50; Hoboken, 6, Mrs. Jackson, 25; Leetsdale, 30; Mt. Washington, 13; Lebanon, Y. P. B., 50; Oakdale. 23.37; Pittsburg, 2d, McKibben boys, 12.50, 3d, 145; East Liberty, 83.53, Happer boys, 15.40, Miss Castner's cl., 5, Y. L. B., 11; Lawrenceville, 50, Mrs. W. F. Wilson, 215; Park Ave., thank off., 63, Gleaners, 16; Shadyside, 200; Raccoon, 48; Rochester, Gilbert, John, Lawrence and Mary Stewart, 5; Springfield, Y. L. Soc., 4; Wilkinsburg, 32.50, 1,674.62

PORTSMOUTH.—Manchester, (praise off., 8.25) 21.15, Willing Workers, 4.05, 25 20

SYRACUSE.—Syracuse, Park Ave. Ch., 100.00

WEST JERSEY.—Bridgeton, 2d, King's Daughters, 5.50; Camden, 1st, 30; May's Landing, 10; Salem, 95, 140.50

WEST VIRGINIA.—Parkersburg, Loring Bd., 6.00

WOOSTER.—Apple Creek, 10, Y. L. B, 26.15; Ashland, 50; Belleville, 14.20, Willing Workers, 10; Canal Fulton 3.25; Congress, 30; Creston, 15; Fredericksburg, (praise off., 30) 55.50; Hayesville, 50, Y. P. B., 25; Hopewell, Holcomb Bd., 35.20; Jackson, 24; Lexington. 30; Mansfield, Y. P. B., 20; Millersburg, 23; Orange, 10; Orrville, S. S., 5; Perrysville, Golden Links, 5.60; Plymouth, (praise off., 4) 15, Y. L. B., 15; Savannah, praise off., 17.50; Wayne, (praise off. 4.40) 14.90; West Salem, 25; Wooster, 1st, 60, Y. L. B., 30; Wooster, Westminster, (praise off., 5) 101.60, Y. L. B., 36.50, Coan Bd., 8.50, 775.90

MISCELLANEOUS.—Camden, N. J., Inf. School, 50 cts.; Homer, O., Emery Wright, 10; Madison Run, Va., Misses M. H. and J. R. Foley, 10; New Jersey, a friend, 5; Phila., Mrs. A. L. Loder, 5; E. G. N., 6; Collected by Mrs. J. M. Shaw in sundry churches, 263.26, 299.76

Total for February, 1887, $6,979.06
Total from May 1, 1886, $51,343.17

The Auxiliary Society of Poland, O., has sent a box to Wewoka, valued at $81.

Mrs. JULIA M. FISHBURN, *Treas.*,
March 1, 1887. 1334 Chestnut St., Phila.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Feb. 20th, 1887.

BELLEFONTAINE.—Bellefontaine, 21.50; Buck Cr., 14, 35.50

BISMARCK.—Bismarck, 40.00

BLOOMINGTON.—Chatsworth, 1; Clinton, 25; Cooksville, S. S., 11.80; Dwight, 25 cts.; El Paso, 5.70, S. S., 4.11; Gilman, 10; Homer, 3.25, 61.11

CHICAGO.—Braidwood, 5; Chicago, C. N. Ransom, 1; 1st, 14, Y. L. S., 500, S. S., 175; 2d, 192.51, Y. L. S., 66, Bd., 40; 3d, 200, Mrs. B., 1.25, Boys' M. Soc., 7.50; 4th, 51.75, Y.L.S., 48.50, Mothers' Mite Soc., 3.06; 5th, 78.30, Y. L. S., 13.76, Rosebud Bd., 4.76; 6th, 30; Ch. of the Covenant, 16.81; Jefferson Park Ch., 25, Busy Workers, 5; Lake Forest, Y. P. S., 6.45; Oak Park, 17.83, S. S., 30; Riverside, 32.05, 1,565.53

DENVER.—Boulder, 10, Y. L. B., 15.75; Denver, Central Ch., 364; Capitol Ave. Ch., Gems of Light, 40.15, 429.90

DETROIT.—Detroit, Fort St. Ch., 350; 1st, Mrs. Williams, 25; Calvary Ch., Foreign Information Guild, 46.46, 421.46

FORT WAYNE.—Elkhart, 91.70; Fort Wayne, 3d, 32; Kendallville, "Belated Jug," 1.15; La Grange, Mrs. R. P. Herbert, per *Interior*, 5, 129 85

FREEPORT.—Freeport, 1st, 100.00

HURON.—Fostoria, 15.25; Fremont, Do-something Band, 30; Milan, 10, 55.25

IOWA.—West Point, 1.50

KALAMAZOO.—Constantine, 12; Schoolcraft, 3.50; Three Rivers, 3.58, 19.08

LAKE SUPERIOR.—Negaunee, 22; West Superior, Dr. R. H. Hening, Wife and Daughters, 9, 31.00

LANSING.—Albion, 10; Battle Creek, 25, Miss Sarah W. Wheelock, 10.15; Lansing, Franklin St., 20; Parma, 6, 61.15

LIMA.—Columbus Grove, 4.25; Delphos, 40.91; St. Mary's, King's Daughters, 5; Findlay, 26; Lima, 50.85; Sidney, 25, 152;01

MADISON.—Cottage Grove, 5; Madison, 78, Mary Campbell Bd., 12.50; Prairie du Sac, 20, 115.50

MATTOON.—Neoga, 16.00

MAUMEE.—Defiance, 12.25

MILWAUKEE.—Milwaukee, Immanuel Ch., 70, Y. G. S., 30, 100.00

MONROE.—Monroe, 18.50; Tecumseh, 27, 45.50

MONTANA.—Bozeman, 7.60; Dilworth, Mrs. J. R. Dilworth, per *Interior*, 5, 12.60

NEBRASKA CITY.—Lincoln, Y. L. B.. 40.00

NIOBRARA.—Oakdale, 3.75

OMAHA.—Omaha, Mrs. W. N. McCandlish and children, 1.30

PEORIA.—Peoria, 2d, Mrs. J. L. Griswold, 100.00

PUEBLO,—South Pueblo, Mrs. John Cameron, F., 20.00

RED RIVER.—Fergus Falls, 105.13; Hallock, Busy Bees, 4; Warren, Busy Bees, 5, 114.13

ROCK RIVER.—Alexis, 18.50, Mrs. C. E. Holloway, 25; Dixon, 1.13; Morrison, Y. L. S., 18; Newton, 11; Princeton, 103.82; Sterling, 11; Rock Island, Central Ch., Bd., 19, 163.95

SAGINAW.—Bay City. Rope Holders, 18.19; West Bay City, 7; Caro, 16.80; Flint, 25, 66.99

ST. PAUL.—Duluth, 50; Minneapolis, 1st, 3.25; Andrew Church, 17, Little Raindrops, 1; Westminster Church, 80.07, Daughters of the King, 9.75; Jackson St. Mission, Gleaners for the King, 2.12; St. Croix Falls 8.45; St. Paul, House of Hope Ch., Mr. Knox Taylor, 5; Central Ch., 53, Y. L. M. S., 25, S. S. 50; Dayton Ave. Ch., 30; Taylor's Falls, 16.51; White Bear Lake, 3.57, 354.72

SCHUYLER.—Monmouth, 20; Rushville, 25, 45.00

WATERLOO.—Ackley, S. S., 20; Marshalltown, Mrs. Goodale, in mem., 5; Salem, 24, 49.00

WINONA.—Chatfield, 20; Owatonna, 5.60, 25.60

ZANESVILLE.—Granville, 40.00

MEMORIAL.—By sale of Mem. of Titus Coan, 2.00

MISCELLANEOUS.—By thank off., Michigan, 50; Northboro, Iowa, Mrs. J. H. Porter. 1.40; Miss M. E. Hartwell, 5; Deerwood, Minn., Mrs. R. H. Morford, 2; Ree Heights, Dak., Olive Branch Soc., 1; for pub. of Report, 55 cts.; leaflets, 57.54; *Interior* sub., 2d Ch., Ft. Wayne, Ind., 1, 118.49

Total for month. $4,593.62
Previously acknowledged, 30,631.02

From April, 20, '86, to Feb. 20, '87, $35,224.64

Mrs. C. B. FARWELL, *Treas.*,
Room 48, McCormick Block.

CHICAGO, Nov. 20, 1886.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church, from February 1st to March 1st, 1887.

BINGHAMTON.—Cortland, 1st, Busy Workers, 35; Union, 5; Waverly, 16.20, 56.20

BOSTON, MASS.—East Boston, 13; Londonderry, N. H., S. S., 12.50; Lowell, 25; Newburyport, 1st and 2d, 35; Providence, R. I., 60; Windham, N. H., 10, 155.50

BROOKLYN.—Duryea Chapel S. S., 30; 1st, 29.09; Greene Ave., 4.67; Greenpoint, 40.65; Memorial, Willing Workers, 5.83; 2d, 20; Throop Ave., 15.87; Trinity, 12.28; Westminster, 16.93, 175.32

CAYUGA.—Auburn, 1st, 25; 2d, 2.64; Cato, 8.50; Cayuga, 16.15, Willing Hands, 18.50, 70.79

EBENEZER, KY.—Frankfort, 15.75, Sunbeam Bd., 10; Lexington, 2d, 50, 75.75

GENEVA.—Geneva, 1st and North, 50; 1st, Gleaners' Bd., 25; Ovid, 30, a friend, 1; Waterloo, 26, 132.00

HUDSON.—Washingtonville, 1st, 51.59

LYONS.—Clyde, 25; Newark, 15; Palmyra, Clara Brigham 1, S. S., 30, 71.00

NASSAU.—Elmont, 4.66; Freeport, 23.77; Glen Gove, 14.50; Huntington, 2d, 15; Jamaica, 5, Cheerful Workers, 35; Newtown, 15; Roslyn, 5.84; Smithtown, Young Missionary Workers, 35; Smithville South, 11, 164.77

NEW YORK.—Adams Memorial, 12, S. S., 50; Brick, 29, Mission S. S., 245; Ch. of the Puritans, Y. P. S., 25; Emmanuel Chapel, Wm. Hermani's mite box, 1.08; 14th St., 20; Fourth Ave., Miss. Bd., 54.19; Inwood-on-Hudson, 29; Madison Sq., 268; North, 60, S. S. Bible Class, 30; Phillips, 100; Scotch, 30, Y. L. S., 20; 13th St., 60; Westminster, 100; a friend, 10, 1,143.27

NIAGARA.—Lewiston, 5; Lockport, 1st, 26, S. S., 45; Niagara Falls, 37.50, 113.50

ROCHESTER.—Dansville, 50; Groveland, 6; Livonia, 25; Rochester, 1st, 90; 3d, 30; Sparta, 2d, 21.16, 222.16

SYRACUSE.—Amboy, 32; Cazenovia, Ready-to-Help Soc., 15; Marcellus, 8, 55 00

TRANSYLVANIA, KY.—Danville, a friend, 100.00

UTICA.—Clinton, 50, S. S., 60; New York Mills. Faithful Workers, 36; Sauquoit, Willing Workers, 35; Utica, Bethany. Infant Bd., 30; Westminster, Fisher Miss. Bd., 50, 261.00

WESTCHESTER.—Bedford, 3; Bridgeport, Conn., 1st, Hope Miss. Bd., 25; Peekskill, 1st and 2d, 2.50; 2d, S. S., 30; Sing Sing, 2; White Plains, 6, 68.50

MISCELLANEOUS.—East Bloomfield, Hillside Family Miss. Bd., 7.50; Leaflets, 24.51; Mite Boxes, 1.01, 33.02

Total, $2,949.37
Total receipts from April 1, 1886, 26.723.00

MRS. C. P. HARTT, *Treas.*,
20 North Washington Square, N. Y. City.

MRS. J. A. WELCH, *Assist. Treas.*,
34 West 17th St., N. Y. City.

Receipts of Woman's Presbyterian Foreign Missionary Society of Northern New York, from Jan. 3d to March 1st, 1887.

ALBANY.—Albany, State St. Ch., Primary Dept. of S. S., 57.52, Mission Band, 110; Greenbush, Miss, Bd., 32; Tribe's Hill, Aux., 4; Galway, Aux. and S. S., 53.55; Mariaville, Aux. and Mission Bd., 39; Northampton, Miss. Bd., 2.76, 298.83

COLUMBIA.—Durham, 3.25; Canaan, 2; Catskill, 80; Ancram Lead Mines, 4; Greenville, Aux. and S. S., 1. 90 25

CHAMPLAIN.—Plattsburg, 20; Malone, 34; Peru, 5, 59.00

TROY.—Cohoes, S S., 6.75, Miss. Bd., 25; Troy, 2d St. Ch., 104, Woman's For. Miss. Com., 85; 2d Ch., 29.60; 9th Ch., Remick Miss. Bd., 100; Park Ch., 5; Warrensburgh, 1; Sandy Hill, 18.50; Johnsonville, 38, Band, 11.89; Hebron, Bd., 1 31; Waterford, 28.97, Bands, 32; Westminster, Troy, 15.15; Woodside Ch., Troy, 15, 517.17

Total for two months, $965.25
Previously acknowledged, 3,188.23

Total from April, $4,153.48

MARY E. CHURCH, Treas.

DATE DUE

JUN 15 1986

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